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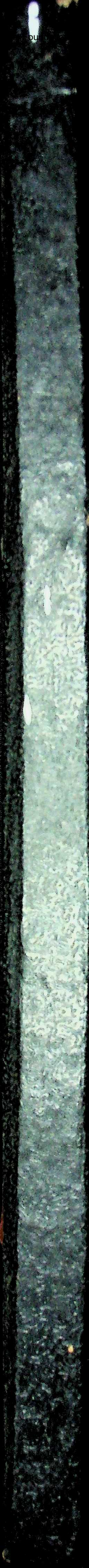
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## CHIEF EDITOR'S NOTE

As in 1984, this year also, we could not bring out two separate issues of the Journal owing to stringent financial condition of the Society, but the size of the present volume is bigger compared to the previous one which has enabled us to accommodate as many articles as possible. Even then, some of the good articles could not be included which no doubt will find place in the next issue of the Journal. This financial stringency has also upset some of our research programmes, and we are trying hard to augment our resources to fulfil our commitment to the readers.

The members and office-bearers of the Society deserve our sincere thanks for their sincere help and encouragement.

We are grateful to our learned contributors for their prompt response and to the Editors for their co-operation at every stage.

Inspite of our best efforts a few errors have cropped up, and for this we crave the indulgence of our learned readers.

Oct. 31. 1985

UPENDRA THAKUR







## JOURNAL OF THE NUMISMATIC SOCIETY OF INDIA

Vol. XLVII

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PLATES I-XVI







## NUMISMATIC STUDIES IN KARNATAKA\*

A. V. Narasimhamurthy

*Fellow Delegates and Friends !*

I am grateful to the authorities of the Numismatic Society of India for asking me to preside over their 72nd Annual Session which is being held in one of the holiest places in India. Varanasi conjures up memories of a great civilisation from time immemorial and it is in this sense the history of India is the history of her great cities. I am particularly happy that this session is held in Varanasi, the abode of Lord Viśvanatha and I look upon this as the Lord's benediction. Varanasi is equally holy for the Numismatists because of the location of the centre of Numismatic Society of India for more than seven decades. In this connection I consider it my duty to remember the great savants who very thoughtfully started this Society and the others who nurtured it with sincerity and devotion and made it into an institution of great academic activity.

In spite of the fact that a large number of scholars have evinced and are still evincing interest in the development of South Indian Numismatics it has to be admitted that the progress thus far achieved is far from satisfactory. The same statement holds good for the Numismatic Studies on the region known as Karnataka whose destinies were shaped by the illustrious dynasties like the Śātavāhanas, Kadambas, Chālukyas of Badami and Kalyana, the Gangas of Talakad, the Rashtrakutas, the Hoysalas, the Sevunas, the Alupas, Vijayanagara rulers, Adl Shahi and Barid Shahi rulers,

Keladi Nayakas, Hyder and Tipu and finally the Odeyars of Mysore. In spite of this impressive list of various dynasties that ruled over Karnataka which in ancient period included parts of Maharashtra, Andhra and Tamilnadu, the numismatic personality so far unfolded is rather disappointing. But in the past decade or so, many new discoveries have added significantly to our knowledge of the numismatics of the region in question. Hence it is proposed to review such new evidences and their impact on the numismatic studies of the area so that it may create more lively interest and also bring them to the knowledge of the numismatists. Since the publication of my own book on the Coins of Karnataka, almost a decade ago, very interesting numismatic evidences have been brought to light by excavations, explorations and finds of treasure troves. Some of them confirm what was postulated by M. H. Krishna, almost three decades ago and others have added considerably to our knowledge of the area.

Though punch-marked coins were considered to be in circulation throughout the whole subcontinent, it was practically non-existent in Karnataka. M. H. Krishna described some coins which too came from outside Karnataka and hence he lamented that punch-marked coins did not make any impact on Karnataka, though the neighbouring areas like Andhra and Tamilnadu had them in plenty. This position continued till recently

\*Presidential Address delivered at the 72nd Conference of the Numismatic Society of India held at Banaras Hindu University, Varanasi on 14th March 1985.



when an important and significant discovery of a treasure trove was reported from Chikka Sindogi in Raichur district. The hoard contained 5,534 silver punch-marked coins. These coins were placed in a copper pot which had an inscription in Brahmi characters assignable to second century A. D., on palaeographical grounds. The inscription reads "Chamtasa", meaning belonging to Chanta. The inscription is flanked on both sides by Śrīvatsa and Nandipada symbols. These coins now in the possession of the Directorate of Archaeology and Museums, have not been studied fully. They are said to be of various shapes such as circular, square, rectangular, etc. It is important to note that the inscription on the copper pot belonging to second century A. D. fixes the upper age limit for these coins in Karnataka. That the discovery of these coins is not an isolated event is proved by the discovery of two more hoards from Gulbarga and Raichur. The former hoard had 225 coins while the latter had 63 coins.

Further the chronology of the punch-marked coins in Karnataka can now be understood in a more reliable way. The archaeological excavations conducted at Banavasi during 1969-72 had yielded a punch-marked coin. This coin was found between the inner and outer apse of a brick structure. Important antiquities like Russet coated Kaolin ware, rouletted ware and Samian ware were found in this context. From the stratigraphic position it became clear that the punch-marked coin was found in pre-Sātavāhana levels. The coin is of the Mauryan type and it could have found its way here in the post Mauryan period. The archaeological excavations conducted at another early historical site, namely, Vadagaon Madhavpur, a suburb of Belgaum, have also yielded some punch-marked coins.

The site belonging to the early historic period has shown stratigraphically that the punch-marked coins belonged to the first century A. D. From these three dated evidences, it becomes clear that as we know now, the punch-marked coins were in circulation from the first century B.C. onwards. Thus the new discoveries have given a firm date to the use of the punch-marked coins in Karnataka. However, it has to be observed that all these discoveries are confined to northern parts of Karnataka and Southern Karnataka covering the former Mysore State has not accounted for any discovery.

That Karnataka has a well defined Sātavāhana culture is a well known fact. Right from the time of the excavations at Chandravalli, it has yielded many sites such as Brahmagiri, Maski, Piklihal, Banavasi, etc. The recent discovery of a famous Buddhist site at Sannati in Gulbarga has opened up a new chapter in Sātavāhana art in Karnataka. Besides many epigraphs of various Sātavāhana rulers, in a large number of coin hoards of the Sātavāhanas have also been reported. In recent years the Sātavāhana coins have been reported from Banavasi, Vadagaon, Hippargi and other places. In addition a large number of coins of the feudatories of the Sātavāhanas such as the Maharathis were also found. The well known coins of Mudananda and Chutukulananda also belong to this cultural and chronological horizon. But a recent discovery of another king through his coin from Banavasi deserves special mention. This coin of lead is typologically similar to those of the coins of Mudananda and Chutukulananda. The obverse has a tree in the railing and the reverse contains the legend *Raño Sivalanandasa*. From the typology of the coin and also the similarity of the names and the provenance of the coin



it becomes clear that this Raño Sivalananda was also a Maharathi along with Mudananda, Chutukulananda and held sway over Banavasi and other areas. Now it is possible to find more coins of this new king and then only we will be able to fix up his relation to the other kings.

Roman coins have been reported from Karnataka ever since the time of Lewis Rice. But the most recent discovery of a hoard of Roman gold coins from Akki Alur in Dharwar district is of great significance. Fortythree gold coins were found in an earthen pot. Of them only three belonged to the early Roman emperors namely, Septemus Severus (193-211) and Caracalla (211-217). The rest of the thirtyseven coins belonged to the later Roman rulers of Byzantium namely, Theodosius II (408-450), Marcian (450-457), Leo I (457-474), Zeno (474-491), Anastasius (491-518), and Justinus I (518-527). All these coins were minted at Constantinople as known from their reverse. The Roman coins of the Byzantium period are very rare in south India and the present hoard testifies to the trade relations with the area even in the fifth and sixth centuries A. D. This is a good evidence for the fact that Roman trade with Karnataka or South India did not stop with the death of Nero but continued beyond. Thus the present hoard is of great significance.

Another interesting discovery is a Roman coin mould found at Banavasi. It is made of fine agate and measures 1.9" x 1.1.4" x 0.8" and has a groove at the top. The mould represents only the reverse of the Roman coin where a female figure is sitting on a chair holding a long sceptre in the right hand and a branch in the left. Her legs rest on a foot stool. Traces of legend are also seen. Whatever might have been the use of this mould it is a clear indication of the Roman activity

in Banavasi. It is worth remembering that roulettéd ware was found at Banavasi in the stratified levels during the excavations at the site.

Now let us examine the problem of early medieval coins in Karnataka. The Chalukyas of Kalyana who were a powerful dynasty, the Hoysalas who have become famous in the history of Karnataka and their adversaries the Sevunas have not contributed coins in proportion to their greatness in the history of Karnataka. This is the case with some of the earlier dynasties too. No coin of the Rastrakutas has been discovered so far. Only four coins (two gold and two electrum) of the Chalukyas of Badami have been reported so far. This has prompted some scholars to think that if trade and commerce were in a prosperous condition, the numismatic evidence should have been quite different as it is now. Hence the absence of coins have been interpreted as the decline in trade and commerce in the early medieval Karnataka and things began to improve with the emergence of Vijayanagara kingdom. They argue that barter was the most important way of life and hence no necessity of coins in good numbers was felt in the period in question. Thus the paucity of coins has been interpreted as showing a decline in trade and commerce.

Though it is difficult to explain the paucity of coins in the early medieval period, we can be certain that it does not reflect the economic crisis as made out. Planned explorations and excavations have not been conducted at the capital of the Chalukyas, Hoysalas and the Sevunas and other dynasties and hence the numismatic treasure has not been brought to light. Secondly thousands of coins found as treasure trove in Karnataka are lying in the coin cabinets without a proper study and classification and this has resulted in the lack



of our knowledge about them. Thirdly the fondness of Karnataka women for gold and silver ornaments should also be examined in this context. That gold and silver coins are being melted for the manufacture of ornaments is too well known a phenomenon, particularly in Karnataka and South India. These reasons may partly explain the paucity of coins in the period.

But there is another aspect of the problem which assumes greater significance. Though actual specimens of coins are rare, epigraphical and literary references to coins, transactions with coins, minting of coins etc. are prolific. It will not be an exaggeration to say that almost seven out of ten inscriptions mention some data or the other connected with coinage. Hence when we examine this data which is voluminous, we can easily understand the part played by coinage in the trade and commerce of the period. Hence it is proposed to examine the epigraphic data available on the coinage of early medieval Karnataka.

The inscriptions of the Chalukyas of Kalyana mention the following names of the coins that were in vogue during the period. They are Damma, Gadyana, Pana, Honnu, Haga, Kagini, Visa, Gulike and Bele. Not only these names are mentioned but their relative values are also given in the inscriptions. Accordingly a gadyana was equal to ten panas; one pana was equal to four hagas or four kaginis; four visas made up one haga and the latter was equal to two bele. The same relative values were true of Hoysala and the Sevuna periods also as attested to by many epigraphs.

Though gadyana was a very popular coin and a unit of money, it was felt that minor varieties of the same was necessary and sub-

varieties of gadyanas came to be minted. It is also interesting to note that prefixing the name of the mint with coins also began during the period. Though the exact significance and the differences, if any, of the gadyanas minted at different mints is not known, one thing becomes certain that gadyanas were minted on a large scale and it was necessary to distinguish them on the basis of their mints. This assumes significance in the present context of the paucity of the coins in the period. Lokkigundi had prosperous mint and the gadyanas minted there were called Lokkigadyanas. Pons minted here were referred to as Lokkipons. Other terms like Lokkiyacchinagadyana, Vartaka Lokkigadyana are also interesting. Perhaps the latter were the coins minted by the vartakas or the guilds of the merchants. If it is so, even the merchant guilds were in such a prosperous condition so as to mint golds coin in the period. Other varieties of gadyanas such as Katakagadyana, Katakasrahigadyana, Sraheyagadyana, Ambiligadyana, Priyasrahigajamallagadyana, Rayagadyana, etc. are also seen in the inscriptions. In this connection it is worth noting that a tax on minting coins called *tanke* was in vogue during the period. Similarly the word *mudre* occurring in many Sevuna inscriptions could be taken as a tax or *mudre* or the seal used for minting the coins payable by those who were permitted to mint coins using the *mudre* or the royal seal. In this connection it is of great interest to note that Uttavoja, the mint master of Tribhuvanamalla had the privilege of owning the die consisting of the royal seal for minting the coins.

The epigraphs also furnish some information on the technical aspect of minting coins in the early medieval period. At Sudi was a good mint in the Chalukya period and there was a



temple of Kammateśvara at that place. An inscription while recording some gifts to this temple, mentions the die as kammatada ani and the royal seal as undige. Another inscription of Chalukya Somesvara IV mentions acchu or a mould, ani or a seal, acchina kani or a type mould and aslo acchina mole or a type used in minting.

A reference has already been made to the melting and reminting of coins. An instance of this type has been attested to by an inscription of the time of Tribhuvanamalla dated 1098 A. D. It mentions two types of a coin known as pon or hon, namely navilacchina pon and Lokki pon. Perhaps the former was minted in Naviluru or it contained a navilu or peacock on it. The latter is a coin minted at Lokkigundi. The inscription refers to an agreement according to which Savimoja who wanted to melt and remint Lokki pons into Navilacchina pons agreed to give the reminted coins of the same weight and also pay a commission of twelve gadyanas to the local temple of Svamideva. This inscription clearly alludes to the practice of melting one set of coins and reminting the required set of other coins.

Though some of the important kings like Vikramaditya VI are not represented by their coins, it must be admitted that the coins of the majority of the kings have come to light so far. They are Jayasimha, Jagadekamalla, Someśvara I, Someśvara II, Ayyana, Daśavarman, Vinayāditya, Vishṇuvardhana, Narasimha, Bhīllama V, Singhaṇa II, Kṛṣṇa, Mahādeva and Rāmachandra. Thus the tradition of minting coins with their own name or title was a well established practice and the kings adhered to it faithfully.

A large number of literary works also mention the various coins that were in use in the early medieval period. In the works of Ranna,

Poona and Pampa are mentioned coins such as gadyana, honnu, hana, haga and others. Even the Vachanas of Basavanna contains references to coins. In particular he refers to counterfeit Drammas. In other words the period had become so familiar with minting coins that even counterfeit was noticed. In this connection it is worth noticing that a literary work by name Dravyaprakaśa by Thakkura Pheru, who was a high official under Ala-ud-din Khalji and a contemporary of the Sevunas of Devagiri, refers to the gold coins of Singhaṇa II as Hemacchu. The same work also mentions silver padmaṭaṅkas of the Sevunas.

During the march of the Muslim army in the Sevuna kingdom, Ramachandra offered a courteous treatment to the Muslim army. In that connection Amir Khusrav states "..... the money changers sat with bags of small and large coins red and white tankas.....was beyond all computation." Thus Amir Khusrav refers to huge quantities of small and big Sevuna coins. A similar remark is also made with regard to the wealth of Dorasamudra by the Muslim writers.

Now let us examine if any of the coins mentioned in inscriptions and literary works were used for any day to day transactions. We may select at random some inscriptions of the period in question with some chronological gaps. An inscription of Chalukya Jayasimha II, dated 1019 mentions that one gadyana was the tax aruvana levied. Another inscription of about half a century later and dated 1071 mentions that two gadyanas was the tax perjuka and also mentions one gadyana as another tax. Another inscription of the time of Singhaṇa II (about 1230) mentions the gift of one hundred gadyanas to the repairs of the temple of Somanathadeva. Still, another inscription of 1144 mentions a transac-



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tion in which coins *pon* and *visa* are made use of. Another epigraph from Bannur belonging to the 12th century and of the Hoysalas mentions a gift of three *gadyanas* and mentions the interest rate as one *haga* per *hon* per annum. This Hoysala epigraph also shows that coins were used even for small transactions. Another inscription from Tadi-malingi and belonging to the Hoysalas and dated 1290 mentions gifts for a teacher of *Rigveda* as six *gadyanas* and to the teacher of *balasiksha* six *gadyanas*. The same inscription mentions three *honnus* per year for another transaction. From all these references it becomes clear that coins were used for big and small transactions of various types. Be it a charity or a tax levy, sale of a land or payment of compensation, money was used in a common way. This clearly points out that coins must have been minted in sufficient quantity to meet all such requirements enumerated above and these transactions could have been hardly possible if the coins were in short supply.

A word must be said about the trade and commerce in early medieval Karnataka. It is a well known fact that this was the golden age of the trade and commercial organisations in South India and Karnataka. The local government had various trade organisations which took active part in the trade of the period. Bananju or Virabananjutharma is enumerated in the *prasastis* of hundreds of inscriptions of the period. Internationally famous merchants like Kunjanambi and a host of others give us a glimpse into the active trade and commerce of the period. Mummuridandas, Settiguttas, Ayyavole five hundred and many others were engaged in inland and maritime trade during the period. Thus we have enough evidence to say that

trade and commerce flourished very well in early medieval Karnataka. Hence taking the overall view of the coinage and the well established trade and commerce, it becomes clear that the paucity of the coins in early medieval Karnataka cannot be explained in terms of decline in trade and commerce. Even the picture of the paucity of coins will have to be obliterated by undertaking regular numismatic surveys and studying the treasure troves in a scientific manner as has been done in the neighbouring regions.

Kodur treasure trove is one of the important treasure troves found in South India. It was found in 1913. It contained 15,462 coins of various dynasties. They were examined by H. Krishna Sastry who prepared and published a small note on these coins in 1917. A reexamination of this hoard has proved to be of value to the coinage of the Chalukyas of Kalyana. This has brought to light the coins of Bhuvanaikamalla Somesvara II, Ayyanadeva and Dasavarman. There had been a controversy regarding the rule of Ayyanadeva, the successor of Vikramaditya V. A solitary inscription of Ayyanadeva was also found at Rugi in Bijapur district. The reexamination of Kodur treasure trove revealed a coin of Ayyanadeva. It is a gold coin and contains the conventional letter *Śrī* twice, Sun and Moon and has the legend *Ayana* in Kannada characters of the twelfth century. This is similar in typology to the coins of Jagadekamalla and Jayasimha of the same dynasty. This coin now confirms the opinion of the Rugi inscription and we can now safely state that this king ruled for a short period as the ruler of Kalyana.

The gold coins of the Sevunas were reported from many parts of the Deccan. The recent discoveries by A. M. Shastry and



Shobhana Gokhale have added silver coins of the Sevunas. Further the former has thrown some welcome light on the coinage of this dynasty by examining a contemporary Marathi work named *Dravy Prakaśa* by Takkura Pheru.

Another important aspect is the ascription of certain coins to the Alupas as against the Pandyas of Madura. The brilliant essay by M. M. Prabhu in this connection deserves special mention. Some of the gold coins contained fish and Kannada legend *Pandya Dhananjaya*. These coins were attributed to Pandyas of Madura because of the legend Pandya and the fish which was the symbol of the Pandyas. But the presence of the Kannada legend was rather intriguing. The Alupas of South Kanara had fish as their royal emblem, and they also had the title Pandya. An inscription describes Alupa king Kundavarma as *minalāñchanopetaḥ*. Another inscription of Vira Shantara has a fish carved in bold relief above the writing of the record. Another Alupa inscription has a double fish in bold relief. All these prove beyond doubt that the Alupas too had fish as their royal emblem. The Alupa kings from the time of Chitravahana I, who defeated the Pandyas of Madura, associated the word Pandya with their own names as a mark of triumph and glory. Thus we have Alupa kings Pandyapparasa, Pandyappodeya, Pandyaraja, Pandyapandita and Pandyadhananjaya. Further Alupa inscriptions refer to Pandya gadyanas as their gifts. All these points were ignored by the earlier writers who ascribed these coins to the Pandyas of Madura. Now, from all these evidences brought to light by scholars like Gururaja Bhatt and K. V. Ramesh, these coins can safely be attributed to the Alupas of South Kanara in Karnataka.

Though no new coins of the Kadambas of Goa have been discovered in recent years, re-ascription of some of these coins has been made. The coins of Jayakesi I, II and III are similar in all respects. But the cyclic years present on them differ depending on the rule of three different kings. Taking this clue some fresh ascriptions of these coins have been attempted.

Coins of Vijayanagara rulers have received better attention from the scholars of south India from a very early period. These coins have been exhibited in most of the South Indian museums and this has enabled the scholars to prepare museum catalogues of Vijayanagara coins. In addition to the catalogue published sometime ago by N. Rameshan, we now have a Catalogue of Vijayanagara coins in the Government museum Madras by N. Shankaranarayana. It contains some interesting issues of the Vijayanagara rulers. However, a more comprehensive monograph illustrating all the coins of the Vijayanagara rulers stored and exhibited in various museums is an urgent necessity.

Among the coins of Hyder and Tipu, two issues deserve special notice. The first one is a copper coin of Hyder Ali issued from the mint at Satara in Maharashtra. This has evoked great controversy among the historians if at all Hyder was in a position to issue a coin from Satara in Maharashtra. This problem requires further examination. The gold coin of Tipu Sultan having Śaradā of Śringeri on the obverse deserves special mention. These coins in the possession of Sohanlal Sisodiya deserve careful examination. In this connection it has to be remembered that Tipu had cordial relations with the contemporary Śankarāchārya of Śringeri Matha in Karnataka. This is evidenced by many letters Tipu



wrote to Sacchidananda Bharati Swamiji of the Śārādāpīṭha of Śringeri. These letters show that Tipu had great respect for the Swamiji and sought his blessings for his political success. While the Marathas invaded Śringeri, Tipu sent help in kind and cash for the repairs of the Maṭha and the temple. In one of these letters Tipu is said to have sent two hundred Rahati to the Śringeri Maṭha for the restoration work. Now from these new coins it becomes clear that Rahati was the coin minted by Tipu in gold with Śringeri Śārādā on the obverse, specially minted for this occasion. Whether they were in circulation or not is yet to be examined.

Lestly I refer to the letters MEILEE which occur on the coins of Krishnaraja Odeyar III of Mysore. The exact meaning and significance of the word is not known. It does not convey any meaning in Kannada, Sanskrit or Persian. It has been suggested that the word MEILEE stands for the first letter of each of the words in Minted by East India Lordship in Existing Establishment. However, this requires further confirmation by the archival sources of the contemporary period.

Another important trend in the numismatic studies is the collection of numismatic data from epigraphy. This is particularly useful in the case of Karnataka where thousands of inscriptions have been found and they throw valuable light on various problems of numismatics, including minting activities. I have shown elsewhere how many aspects of minting in Karnataka could be known from the epigraphs. Names of many coins by which they were known to the contemporary people have been mentioned in the epigraphs. The varieties of these coins and their minor variations are also alluded to by these epigraphs. In some cases

we are fortunate that they mention the relative values of various denominations of coins. Some officers like Echiseti, who was a mint-master of the later Chalukyan period, are also known to us from these inscriptions. Thus we can get valuable informations from these epigraphs on various aspects of coinage. It will be really worth while if we can correlate the epigraphic evidence with that of the known coin specimens and identify all such issues. It is hoped that in the near future this new line of enquiry will attract more numismatists to enable us to go deeper into the subject than the obverse-reverse typological classification.

A similar line of research is to examine the literary works in various languages to know the contemporary coinage. Though the data from this source may not be as prolific as from that of epigraphy, it has to be admitted that they supply good chronological details and the names of the coins and their survival into later periods. I have examined a Kannada work Manaumi Chaupada which has yielded very valuable numismatic information. The work mentions the names of coins such as Gerusoppe Ramachandra Jadeya, Sivaraya Varaha, Bennemudde nanya, Gutti honnu, Pattanada honnu, Rotti Thimmanayakana honnu, Narasapurada honnu, Gajabentekara honnu, Bilugi chakra, Ikkeri varaha, Tirupati hana, parangi putthali, etc. These are interesting terms and show the survival of some earlier issues in the later periods. Hence it is necessary that numismatists take up the examination of literary works in various languages to bring out numismatic data in them.

A subject like numismatics has to have development at two levels. One is the academic level and the other is the organisational level. The academic aspect has been mainly



due to the efforts of individual scholars in addition to the organisations whose main arm is to further the cause of numismatics. In this category the most prestigious institution is the Numismatic Society of India which has a standing of over seven decades and I am happy that regional bodies affiliated to this or otherwise are slowly coming into existence. Thus we have every reason to be proud of our achievement in numismatics in the academic field.

Now I may refer to the organisational level at which numismatic studies are being conducted. Though the Archeological Survey of India is doing an excellent job in various fields like conservation, epigraphy, prehistory, exploration, excavation, temple survey, etc. it is rather disappointing to note that numismatics has not attracted the Survey on a scale which it deserves. There are special branches in the Survey for epigraphy, museums, temple survey either under a Director or atleast a Superintending Archaeologist. The Survey has not given this status to the subject of numismatics so far. Therefore the immediate necessity is to establish a branch of Numismatics in the Survey under an officer of the rank of a Director with necessary staff and equipment so that they can take up regular numismatic explorations on the lines of the epigraphic explorations. This I am sure will go a long way in strengthening the organisational aspect and promote numismatic studies on a regular basis.

The affairs are not different at the State Government levels too. Most of the State Departments of Archaeology have no provision for a numismatist at all. The coins which pour into the State Directorate through revenue or police officials as part of treasure trove are kept in dusty bags which have not

been opened once for want of a proper numismatist. The governmental restrictions and the security problems make it almost inaccessible to the numismatists for study. Thus lakhs of coins are lying in strong rooms of the State Directorates. This can be remedied only if the State Departments appoint trained numismatists to tackle this problem. Hence I appeal to the State Directors of Archaeology and Museums to show some mercy to these coins which are gathering dust in the so called strong rooms. Let us not imprison them indefinitely, for they have had enough of it at our cruel hands.

The same situation is seen in most of the museums as far as numismatics is concerned. A handful of coins are exhibited whereas thousands of them are kept in store. The purpose of a museum is to educate people through its exhibits. This could be achieved by appointing trained numismatists who would be able to enthuse the visitors with regard to ancient coinage. Instead of storing coins beyond capacity, it would be wiser to distribute them, exchange them or even sell them to accredited scholars and to schools and colleges and to smaller museums. In this connection I should like to mention the admirable policy of the Lucknow Museum, Lucknow and Government Museum, Madras which sell their coins at reasonable prices. They have even printed catalogues of the coins available for sale with them. This is the way a museum can help to develop interest among the public with regard to our coins.

We are in the habit of lamenting from platforms that objects of cultural importance are being wantonly destroyed by several agencies. But we have seldom done something really important to remedy this situation. Ignorance of the value of a coin plays a more



dominating part in its destruction than purposeful or wanton destruction. Hence we have to educate our masses regarding the value of our ancient coins. The mass media is a powerful weapon which should be used to the maximum advantage. The authorities of the Radio and TV should make it a point to arrange interesting programmes to educate masses regarding the value of the coins as objects of cultural heritage. In schools and colleges encouragement should be given to students to develop the hobby of coin collection by having coin clubs or numismatic clubs so that it may become as popular as the collection of stamps. The scholars in numismatics should not sit in ivory towers but help the youngsters to cultivate and develop this hobby of coin collection. I must mention the efforts of the India Book House which has sold more than fifteen thousand copies of an illustrated book on coins meant for the children. The agencies like NCERT should evince more interest and incorporate lessons on numismatics in the language and Social Studies text books prepared by them. The National Book Trust may also come to our aid by publishing small

monographs on various aspects of ancient coins in all languages specially written for the common readers.

I have always regarded the coin collectors as equal partners in the development of numismatics. It is they who have brought a very rich collection to the knowledge of the scholars. A cordial relation between the coin collectors and scholars is absolutely essential for the development of the subject. Hence I appeal to the coin collectors to place their valuable numismatic treasure at the disposal of the scholars who will be able to throw light on the value of these coins. A collector's collection lying in a safe deposit locker is as good as dead if he does not allow it to come to the perusal and study of the competent scholars. In this sense both are equal partners.

Friends, thus the task ahead is stupendous and the time is limited. Before we are accused by future generations we have to act and get acquitted creditably. Perhaps this is the best service that we can render to our country which we hold so dear and sacred. In a way this is our duty too. I thank you once again for giving me a patient hearing.



## A HOARD OF COPPER COINS FROM AKBARPUR

O. P. SINGH

(Pl. X. 11-17)

A hoard of copper coins was found by a local man of Akbarpur, a tahsil headquarter of the district of Faizabad, U. P. Later on Ram Roop Gupta, a coin dealer of Jaunpur, purchased it. Originally, the hoard consisted of 217 coins. According to size, the coins may fall into two categories, viz., big and small. Out of them 100 big and 17 small coins were acquired by the Bharat Kala Bhawan, B.H.U. But I am thankful to Gupta who allowed me to examine the remaining hundred coins. On account of the oxidisation, 36 coins are totally defaced, leaving no traces of the motifs and legend.

However, the study of the remaining 64 coins has revealed that there are 5 coins of Agnimitra, the Pāñchāla ruler, 45 coins of Satyamitra and 13 coins of Āyumitra, and one coin of Naramitra, all Ayodhya rulers. Some coins of Satyamitra and Āyumitra, are well preserved and in good condition. The motifs depicted on the obverse and reverse of a few coins are very good examples of a 'miniaturist's art.' Now, we propose to give the details of the coins as follows :

### Coins of Agnimitra the Pāñchāla ruler :

All the five coins of Agnimitra, are circular in shape and die-struck.

Three coins are described below :

1. **Diameter** : 1.62 cm; **Weight** : 6.100 gms.

**Obverse** : Within square incuse three Pāñchāla symbols in a horizontal line and below it Brāhmī legend—*Agimitas*. (Pl. X. 11)

**Reverse** : On a railing between two pillars, the figure of Agni, right hand raised, left on the hip. A sword hanging at left side of the *kāṭi*.

2. **Diameter** : 1.50 cm; **Weight** : 6.400 gms.

**Obverse** : As above

**Reverse** : As above

3. **Diameter** : 1.6 cm.; **Weight** : 6.100 gms.

### Coins of Satyamitra : The Ayodhya ruler

The coins of Satyamitra, according to size, may be classified into two groups *i.e.*, big size and small size. The size of bigger coins, 45 in number, vary from 1.5 cms. to 1.8 cms. Two coins are of smaller size. In this connection it is worth notice that this hoard has brought to light a new and unique device on the obverse of a coin which was not known till now to the numismatists. It depicts the figure of a standing camel to left. Thus, on the basis of the devices the coins bearing the name of Satyamitra, may be classified into two classes.

#### Class I

It is a 'Camel and Peacock with Palm tree' type :

**Shape** : round, **Weight** : 6.650 gms.

**Obverse** : In circular incuse camel standing to l. Brāhmī legend—*satyamitasa*.

**Reverse** : Peacock to r. before a palm tree.

(Pl. x. 17)



*Glass II*

It is a 'Bull and Peacock with Palm tree' device type.

(1) **Shape** : round; **Weight** : 6.650 to 9.600 gms.

**Obverse** : In circular incuse bull standing to l. before a sacrificial standard with fillet. Brāhmī legend—*Satyamitasa*

**Reverse** : Peacock, standing to r. before a palm tree. Below, a wavy line.  
(Pl. X. 12)

**Coins of Small Size**

(1) **Shape** : round; **Weight** : 2.250 gms.

**Obverse** : Bull to l. before a sacrificial standard. Legend in Brāhmī *Satyamitasa*.

**Reverse** : Blurred.

(2) **Shape** : round; **Weight** : 2.350 gms.

**Obverse** : As above; legend in Brāhmī *Satami*.

**Reverse** : Blurred (Pl. X. 13)

**Coins of Āyumitra**

According to size, the coins may be classified into two groups.

*Group I*

The coins of this group, bigger in size, are eight in number. One specimen, very good in condition, shows the skill of the mintmaster or die-engraver.

(1) **Shape** : round; **Weight** : 8.150 gms;

**Obverse** : Bull to l. before a sacrificial standard with fillet. Brāhmī legend—*Āyumitasa*. (Pl. X. 14)

1. *Indian Coins*, Pl. IV. 3.

**Reverse** : Peacock standing to l. before palm tree.

(1) **Shape** : round; **Weight** : 6.950 gms.

**Obverse** : As above.

**Reverse** : As above.

The remaining coins with the same devices on the obverse and reverse, varying in weight from 6.850 gms. to 8.350 gms. bear the incomplete Brāhmī legend viz ; (*Ā*) *yu*, *Āyumi*, (*Ā*) *yumi*, *Āyu*, *yumitasa*.

*Group II*

The species, smaller in size, are five in numbers.

**Shape** : round; **Weight** : 1.800 to 2.325 gms.

**Obverse** : Bull to r. before a sacrificial standard. Brāhmī legend—*Āyumi*.

**Reverse** : Palm tree, below, wavy line.

(Pl. X. 15)

**A Coin of Naramitra**

The hoard contains a coin of a new ruler of Ayodya, i.e., Naramitra. The coin in question is round in shape and large in size.

**Obverse** : Bull to right; legend *Naramitasa*.

**Reverse** : Blurred. (Pl. X. 16)

An analysis of the hoard in question reveals interesting results. It brought to light for the first time a new variety of the coin of Satyamitra. It is a 'Camel-Peacock' device.

The species of Āyumitra, are very well executed and bear the clear legend. There has been a controversy as regards the reading of the legend. E. J. Rapson read *Suyyamitra*, i. e. *Sūryamitra*.<sup>1</sup> Again he took it to be



*Āyāmitra*; i. e., *Āryamitra*.<sup>2</sup> Allan also, accepted the latter reading.<sup>3</sup> However, V. A. Smith<sup>4</sup> and B. Lahiri,<sup>5</sup> on the basis of the specimens in the Indian Museum suggested the reading *Āyūmitra*. But the legend occurring on the specimens of the present hoard are clearly discernable as *Āyūmitasa*. Therefore are reading *Āyūmitra* is not acceptable.

The motifs executed on the obverse and reverse are also interesting. It is helpful in solving the conjectures. Sometimes, the standard, so well executed, is shown with fillet, pointing out its sanctity. It is a sacrificial standard before which the bull is indicative of the *Śūlag-vayajña*.<sup>6</sup>

The identification of the bird occurring on the reverse has also been a matter of controversy amongst the numismatists. According to Cunningham it is a Cock.<sup>7</sup> Smith regarded it as 'Cock on top of post'.<sup>8</sup> Allan describes it as 'a bird, usually called a cock but probably a *hanisa*'.<sup>9</sup> J. N. Banerjea<sup>10</sup> and B. Lahiri<sup>11</sup> subscribe to the view of Smith. But K. D. Bajpai has aptly regarded the bird as a peacock.<sup>12</sup> The bird peacock on some coins is very distinct and artistic. Thus the coins may be called 'bull and peacock' type.

In the end, we may also point out that the hoard adds a new name, *Naramitra*, in the list of Ayodhya rulers.

2. *JRAS*, 1900, p. 100

3. *BMCAI*, pp. 137-38, Nos. 59-68, No. 60, Pl. XVII. 18.

4. *IMC*, p. 145.

5. B. Lahiri, *Indigeneous States of Northern India*, p. 98 fn.

6. For the details See, O. P. Singh, *Religion and Iconography on Early Indian Coins*, p. 10 ff.

7. *CAI*, pp. 93-4, pl. IX, 12-17.

8. *IMC*, p. 151.

9. *BMCAI*, pp. LXXXIX., 89.

10. *JNSI*, XXII, p. 43; *DHI*, pp. 105-06 and 141.

11. B. Lahiri, *op. cit.*, p. 143.

12. *Indian Numismatic Studied*, p. 97.



## SOME COPPER COINS FROM TEHRI-GARHWAL

L. C. GUPTA

(Pl. I, 1-18 & II, 1-9)

In January 1984 I obtained 27 copper coins from Tehri-Garhwal, U. P. I wish to put them before the scholars after preliminary classification. These 27 coins were divided into two categories (i) Shashthi type (12 coins) and (ii) Six Headed Kārttikeya type (15 coins).

(i) Shashthi Type : Ornamental head decoration, bangles in both hands and long ear-rings show that this figure is of a goddess. This goddess can only be Shashthi and none else, because Shashthi is known as Skandhamātā (Mother of Kārttikeya) (see "Development of Hindu Iconography" by J. N. Baner-jea, page 384).

(ii) Karttikeya Type : It is self explanatory by the figure on the coins.

Before giving the details of the coins, I want to draw the attention towards the Brahmi legend on the coins. The complete legend (on both types) reads as, *Bhagvato Brahmaṇya Devasya Dve Mātṛeya* (of the lord Brahmanya Dve-Mātṛeya).

Kārttikeya has been named *Dve-Mātṛeya* in the legend. *Dve-Mātṛeya* means he who has two mothers. I want to throw some light on the story of his having two mothers.

It is well-known that lord Śiva was the father of Kārttikeya and how the "six-Kṛitikās" got pragnented and gave birth to him (one name of these six-Kṛitikā is Shashthi). This story is given in the epics. I want to point out that he had two mothers, first is Shashthi

which gave birth to him and second was Parvati who brought him up. Therefore, he was named as Dve-Mātṛeya. Thus it is natural to get Shashthi coins alongwith Kārttikeya coins.

There are two similarities in these two types of coins. (i) The Brahmi legend (on the obverse) is the same in both types; (ii) On the reverse, the deer, the temple (of Śiva ?) before the deer, a flower pot (with flowers) on the back of the deer, Śrīvatsa symbol on the horn of the deer, and above all there is a Swastika. All these are found on the both types of coins.

These coins are clearly of two types but we cannot differentiate them from each other. For example 6-headed Kārttikeya is one personality who got birth from "six Kṛitikās".

There is a large variation in their weights (the lightest is of 50 grains and the heaviest is 150 grains). As far as shape is concerned, these are more or less round though some of these might have developed cracks on the periphery while being hammered or have become elliptical. The size of the coins are more or less the same as are shown in the figures.

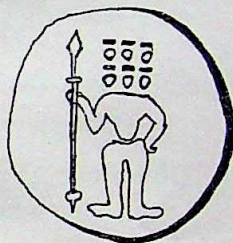
### Details of Shashthi Coins

**Obverse :** Shashthi standing, facing, holding spear in her right hand, left hand resting on hip and holding lamp or goat like animal (with ears). She is beautifully decorated with ornaments on her head, wearing long ear-rings and bangles in her



both hands, having a dotted circle around it. Brāhmī legend (which starts from 1 o'clock) reads :  
 • "Bhagvato Brahmanya Devasya Dve-Mātteya" in Gupta characters of 3rd or 4th century A. D.

**Reverse :** Deer standing facing to left, a temple in front of the deer, a flower pot with flowers on its back and Śrīvatsa symbol on its horn. Above all these symbols there is Swastika. A border of dots.



1. **Obverse :** As mentioned above, legend reads as : (Bhagvato) Brahmanya (Devas) ya Dve Mātteya.

**Reverse :** As mentioned above, but temple is defaced in minting process and Swastika is in anti-clockwise direction. (Pl. I. 1)

2. **Obverse :** As preceding legend reads as ; Bhagvato Brahma (nya Devaaya Dve Mātteya).

**Reverse :** As preceding. (Pl. I. 2)

3. **Obverse :** As preceding but double struck (two Shashṭhi figures look like

standing one in front of the other. Double legend (one on right and other on left) reads only (Bhagvato).

**Reverse :** As preceding but double struck. (Pl. I. 3)

4. **Obverse :** As preceding ; legend reads as (Bhagvato Brahmanya Deva) sya Dve Maatte (ya).

**Reverse :** As preceding. (Pl. I. 4)

5. **Obverse :** As preceding ; legend : "Bhagvato (B) ra manya Devasya Dve Maatte) ya". In this coin 'ya' is separated from 'Mātte' and is above the spear-apex, whereas in the first coin it is in the continuation of the legend and is on the left of the spear.

**Reverse :** As preceding. (Pl. I. 5)

6. **Obverse :** As preceding, but the central device is not legible, only upper portion of the spear is visible. Legend reads as : "(Bha) gavato Bra (hamanya Devasya Dvemā) tte (ya)

**Reverse :** As preceding. (Pl. I. 6)

7. **Obverse :** As preceding, but the left half portion is defaced. Legend reads as : "(Bha) gavato Brahmanya (Devasya Dve-mutt)ya".

**Reverse :** As preceding only back of the deer is clear and rest of the coin is defaced. (Pl. I. 7)

8. **Obverse :** As preceding but the central device's upper portion is clear and rest of the coin is defaced.

**Reverse :** As preceding. (Pl. I. 8)



9. **Obverse** : As preceding, traces of legend.

**Reverse** : As preceding, but there is a tree in railing behind the deer).

(Pl. I. 9)

10. **Obverse** : As preceding but the central device is not legible, only lower portion of the spear is visible. Legend reads as : "(*Bhagvato Brahmanya Devasya Dvemā tteya*)"

**Reverse** : As preceding but Swastika (in anticlock wise form) is on the horn of the deer in place of Śrīvatsa symbol. (Pl. I. 10)

11. **Obverse** : As preceding legend reads as "(*Bhagvato Brahmanya De vasya Dvam tteya*)"

**Reverse** : As preceding. (Pl. I. 11)

12. **Obverse** : As preceding only 'tte' is visible in the last

**Reverse** : As Preceding. (Pl. I. 12)

#### Details of Six Headed Kārttikeya Coins

**Obverse** : 6—Headed Kārttikeya, standing, facing, holding spear in his right hand and left hand resting on hip, legend in Brāhmī script (as on Shashṭhi-coin).

**Reverse** : As on Shashṭhi coin.

1. **Obverse** : As mentioned above legend reads "*Bhagvato*" (from same starting point as on Shashṭhi coin) rest of the legend either defaced or out of flan.

**Reverse** : As mentioned above (Pl. I. 13)

2. **Obverse** : As preceding. Legend reads as : "(*Bhagavo to Brahmanya Devasya Devemnatteya*)."

**Reverse** : As preceding. (Pl. I. 14)

3. **Obverse** : As preceding. : Legend reads as "*Bhagva (to Brahmanya Devasya Dve-mā) tteya*." *Ta* is bold and above apex of the spear.

**Reverse** : As preceding. (Pl. I. 15)

4. **Obverse** : As preceding legend reads as : "*Bhagvato Brahmanya (Devasya Deve-Mātteya)*."

**Reverse** : As preceding. (Pl. I. 16)

5. **Obverse** : As preceding but double struck. Legend reads as "*Bhagvato Bra...*" and rest of the figure and legend defaced.

**Reverse** : As preceding (only back portion of the deer is visible). (Pl. I. 17)

6. **Obverse** : As preceding. Legend reads as "*Bhagavato Brahmanya Devasya Dve Mātteya*)"

**Reverse** : As preceding. (Pl. I. 18)

7. **Obverse** : As preceding, but legend worn out (due to circulation)

**Reverse** : As preceding. (Pl. II. 1)

8. **Obverse** : As preceding, legend reads as "*Bhagvato Bra (hamanya Devasya Dve Mātteya)*"

**Reverse** : As preceding. (Pl. II. 2)

9. **Obverse** : As preceding but legend defaced.

**Reverse** : As preceding. (Pl. II. 3)

10. **Obverse** : As preceding, but only lower portion of Kārttikeya and spear are visible. Traces of legend.

**Reverse** : As preceding. (Pl. II. 4)

11. **Obverse** : As preceding. Traces of legend.

**Reverse** : As preceding. (Pl. II. 5)

12. **Obverse** : As preceding. No traces of legend (defaced).



**Reverse :** As preceding. (Pl. II. 6)

13. **Obverse :** As preceding. Very light die impression. Only last letter of the legend "Ta" is bold above the apex of the spear.

**Reverse :** As preceding. (Pl. II. 7)

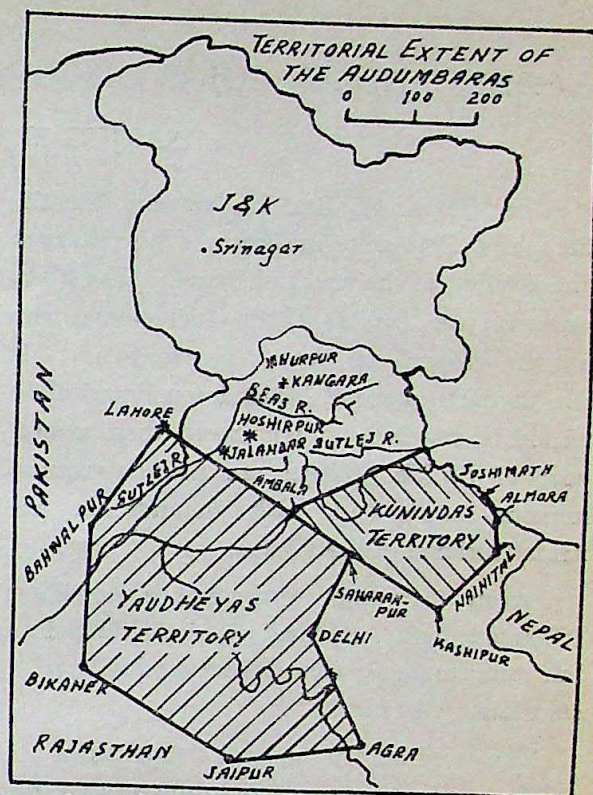
14. **Obverse :** As preceding. Only *Va* from Bhagvato is visible. Rest of the legend defaced.

**Reverse :** As preceding. (Pl. II. 8)

15. **Obverse :** As preceding. Traces of legend.

**Reverse :** As preceding. (Pl. II. 9)

Now we will think about their connection with the tribe. The possible three tribes are (i) Yaudheya (ii) Kuninda and (iii) Audumbara. These tribes were contemporary in ancient times and their territorial boundaries were adjacent to each other in Northern India (for details see the map).



The important places (connected with Audumbara Tribe) have been marked with stars (\*)

1. The legend (in Brahmi script) found on Yaudheya coins, reads as "*Bhagvato Svāmino Brahmanya Devasya Kumārasya*". But there are two differences in the legend written on the coins found by us. Word "*Svāmino*" is missing and *Dvemātteya* replaces the word *Kumārasya*. On the reverse, there is no similarity with these newly discovered coins.

2. On Kuninda coins, Brāhmī legend reads as : "*Bhagvato Chhatreśavara Mahātmana*". Only *Bhagvato* word is common on the obverse and rest of the legend is totally different. But on the reverse there is some similarity (except temple).

3. There is no similarity on the obverse of Audumbara coins. But same temple is seen on the reverse of Audumbara coins.



## EARLY INDIAN COINS DISCOVERED FROM BASĀḌHA (BIHAR)

SARJUG PRASAD SINGH

The village of Basāḍha-(ancient Vaiśālī) lies about 32 kms. to the west of Muzaffarpur and 43 kms. to the north of Patna. The place was once the capital of the Lichchhavis who had an oligarchical form of government. It was the birth place of Mahāvira and was often visited by the Buddha who spent there several years of his life. There are many structural remains, *stūpas* and high mounds in the neighbourhood of the village.

About two miles to the east is the village of Kuṇḍagrāma, the birth place of Mahāvira; but unfortunately there is no antiquity to be associated with him.

The well-known mound Rājā-Biśāla Kā Gaḍh is situated very close to the north of the village enclosing a very extensive area, surrounded by a massive rampart and a deep moat on all sides. The land around the gaḍh is now entirely under cultivation. The mound has been excavated by Cunningham,<sup>1</sup> Bloch,<sup>2</sup> Spooner,<sup>3</sup> Krishnadeva,<sup>4</sup> and others.<sup>5</sup>

The ancient coins discovered at Basāḍh are numerous. They include the following varieties.

- 1 Punch-marked coins : Silver, Silver-coated and copper.
- 2 Cast coins : Copper.
- 3 Kushāṇa coins : Copper.
- 4 Gupta coins : Gold.

### Silver punch-marked coins

Spooner's excavation at Rājā-Biśāla Kā Gaḍh yielded a solitary silver punch-marked coin.<sup>6</sup> It was found 4'6" below the surface of the earth. It is circular in shape. Other details are not known.

In 1958-62, three silver punch-marked coins were unearthed in the excavation conducted by the K. P. Jayaswal Research Institute, Patna, from the same mound.<sup>7</sup> They all come from period II (N. B. P. Period) and have been assigned to the Mauryan age. They are rectangular in shape.

The K. P. Jayaswal Research Institute also discovered a punch-marked coin in alloy and a silver-coated coin at the Gaḍh area.<sup>8</sup> The former is much worn and blurred; but the latter, which is partly damaged bears the solar

1. *ASR.*, Vol. I, pp. 55-56; XVI, pp. 6-12.
2. *ARASI.*, 1903-4, pp. 73-132; *ibid.*, Bengal circle, 1903-04, pp. 14-20.
3. *Ibid.*, 1913-14, pp. 98-185.
4. *Vaiśālī Excavations*, 1950.
5. *Indian Archaeology*, 1957-58, p. 10; *ibid.*, 1959-60; p. 16.
6. *ARASI.*, 1913-14, p. 164, serial No. 287.
7. The present author has examined the coins which are lying with the K. P. Jayaswal Research Institute, Patna. The report on the Vaiśālī Excavations, 1958-62 is now in the press.
8. *Report on Vaiśālī Excavations*, 1958-62, chapter on coins.



and six-armed symbols. It is round in shape and has been assigned to period II (N. B. P. Period).

The Vaiśālī Museum possesses a good collection of silver punch-marked coins found from time to time in the vicinity of the village.<sup>1</sup>

### Copper Punch-marked coins

The copper punch-marked coins discovered at Basāḍh are lesser in number than the silver punch-marked and cast copper coins. Spooner recovered two specimens at the Rājā Biśāla Kā Gaḍh.<sup>2</sup> One of them was found at a depth of 8' from the surface and another smaller one at the level of 16'.<sup>3</sup> A punch-marked coin was also discovered at the same mound (V. S. I. III) by Krishnadeva and Mishra from an ash-pit of period III (c. 100-300 A. D.).<sup>4</sup> It is a thick piece .8" x .9" in size and 15.153 gms. in weight. The coin is in a good state of preservation and bears clear marks of the sun, the six-armed symbol, the conch shell and a circle with a hook and faint traces of some other symbols on the reverse. Copper punch-marked coins of this type bearing similar devices are also known from Mādhipurā,<sup>5</sup> Sonapur and Maner in Bihar.

In 1958-62, 10 copper punch-marked coins were unearthed by the K. P. Jayaswal Research Institute from different sites in the village and its vicinity.<sup>6</sup> They are all from period II (N. B. P. Period) and are assigned to the Mauryan and Pre-Mauryan times, later than c. 600 B. C. They belong to the following varieties.

	No. of coins.
1 With a mark or marks on the obverse	8
2 With blank reverse	2

One of the coins in question, was found from a mud *stūpa* in a casket containing relics (believed to be of the Buddha) along with a golden leaf, a conch-shell and two glass beads.<sup>7</sup> Altekar suggested that the casket contained no silver punch-marked coin for the reason that the silver punch-marked coin had not yet come into existence.<sup>8</sup> According to him the casket and the *stūpa* belonged to the age of the Lichchhavis when they built it about c. 450 B. C. The suggestion that at that time, the silver punch-marked coins had not yet come in vogue is doubtful.

The Vaiśālī Museum collection includes 11 copper punch-marked coins acquired from

1. A large hoard of silver punch-marked coins was discovered some time in 1955, at Virpur near the Aśokan pillar by some villagers while digging the foundation trench of a wall. The majority of the coins of the hoard are said to be melted and 52 of them were acquired by the Government. They were later deposited to the Vaiśālī Saṅgha and now form a part of the collection of the Vaiśālī Museum. Cf. S. R. Roy, *A Guide to Vaiśālī Museum*, pt. II, p. 4; *I. N. C.*, Vol. II, pt. I, p. 13ff. see Virpur, p.
2. *ARA SI.*, 1913-14, p. 155, serial No. 11.
3. *Ibid.*, p. 170, serial No. 433.
4. Krishnadeva and Mishra, *Vaiśālī Excavations*, 1950, p. 59.
5. *ARASI.*, 1925-26, p. 154; Allan, *BMCAI.*, Intro., p. LXXIX.
6. *Report on Vaiśālī Excavations*, 1958-62, chapter on coins.
7. *Indian Archaeology*, 1957-58, p. 11.
8. *JBRS.*, Buddha Jayanti special issue, Vol. II, pp. 1-11.



the said area; but they are described as blurred.<sup>1</sup>

### Cast copper coins

Cast copper coins found at Basādh are largest in number. They were lesser in value than the other coins used by the people.<sup>2</sup> Cunningham's excavation at Rājā Biśāl Kā Gaḍh yielded one cast copper coin bearing the figure of an elephant, the Bodhi tree and some other unknown symbols.<sup>3</sup> Spooner also found a circular cast copper coin showing three-peaked hill with crescent on the obverse and elephant on the reverse.<sup>4</sup> The coin was found at the depth of 3' which he considered an accidental burial. The coins of this type have been found at places like Rājgir,<sup>5</sup> Kumrāhār,<sup>6</sup> Sonapur and Maner in Bihar.<sup>7</sup>

In 1950, Krishnadeva and Mishra discovered two cast coins of a new type bearing on the obverse an elephant standing on a ladder before a tringle-headed banner. One of the specimens has the Ujjain symbol over the elephant's back.<sup>8</sup> On the obverse, they have lion sitting to the l., facing a tree-in-railing and on one of them the animal has a curly tail

and a small *svastika* over its head.<sup>9</sup> Both the coins are of equal size measuring .5" × .4". They weigh 1.24 and 1.01 grammes respectively.

The Vaiśālī Museum also possesses some cast copper coins in its collection and 4 of them are catalogued in the guide of the Museum.<sup>10</sup>

The majority of the coins discovered by the K. P. Jayaswal Research Institute, in 1958-62, are cast copper. They are 68 in number. Of them, 62 belong to the well-known rectangular type and six are circular.<sup>11</sup> Some of these coins were unearthed at the Kharaonāpokhar area and were assigned to the Śuṅga age;<sup>12</sup> but the majority of them were discovered at the Gaḍh site. Of these, a few belong to period II (N.B.P. Period, i.e. c. 600 B.C. to 200 B.C.) and the remainder to the later age.

So far as the Kushāṇa coins discovered at the place are concerned, they are all of copper. Spooner discovered one copper coin of Kadphises II (from his trench S 25) at the Rājā Biśālā Kā Gaḍh at the depth of 5'6".<sup>13</sup>

1. S. R. Roy, *op. cit.*, pp. 17-18, serial Nos. C58-C68.
2. *JNSI*, Vol. XIII, pt. II, pp. 144-47.
3. Patil, *Ant. Rem. Bih.*, p. 23.
4. *ARASI*, 1913-14, p. 173, serial No. 511.
5. C. R. Choudhury, *CIAM*, pt. 1, p. 27, serial Nos. 17-24.
6. Altekar and Mishra, *Rep. Kum. Exca.*, 1951-55, Pl. LXXA, No. 14.
7. The type corresponds to Cunningham, *CAI*, Pl. I, 24-25; Allan, *BMCAI*, Pl. XI, figs. 23-25; XII, figs. 1-3; Smith, *IMC*, p. 202, Pl. XXIII, fig. 3.
8. Krishnadeva and Mishra, *Vaisali Excavations*, 1950. p. 59.
9. The illustrations of the coins show that the seated animal identified as lion looks like a dog.
10. S. R. Roy, *op. cit.*, p. 16, serial Nos. C15-C48.
11. *Report on Vaiśālī Excavations*, 1957-58, p. 10, Chapter on coins.
12. *Indian Archaeology*, 1957-58, p. 10.
13. *ARASI*, 1913-14, p. 181, serial No. 701.



During 1958-62, the excavations conducted by the K. P. Jayaswal Research Institute, yielded, 9 Kushāṇa copper coins.<sup>1</sup> They belong to the following kings :

			No. of coins.
1. Kanishka	....	....	3
2. Huvishka	....	....	4
3. Vāsudeva	....	....	1
4. Unidentified	....	....	1

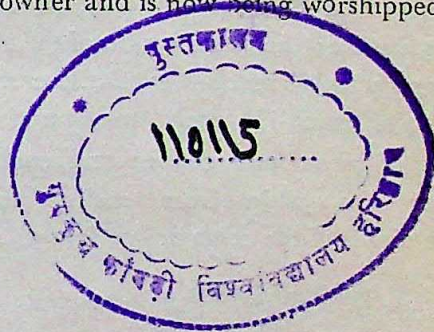
A few of the coins noted above, were discovered at the South-Eastern corner of the Gaḍh, is described as Military barracks, dated to the late Kushāṇa and the early Gupta age.<sup>2</sup> These coins provide valuable evidence of the extension of Kushāṇa empire in eastern region of India.

The Vaiśālī Museum has 9 Kushāṇa copper coins, but none of them could be identified.<sup>3</sup>

#### Gupta Coins : Gold

Although Basādh has yielded numerous seals of the Gupta age official and non-official,<sup>4</sup> no coin of the Gupta kings has so far been discovered in the regular excavations at the site.

A gold coin of Archer type of Samudragupta lies in the personal collection of Kedar Singh of Basādh. According to him, the coin was found near Miranji Kā Dargah (an old brick stupa) by a labourer while he was ploughing his field. The coin was sold to the present owner and is now being worshipped.<sup>5</sup>



1. *Report on Vaiśālī Excavations*, 1958-62, Chapter on coins.
2. *Indian Archaeology*, 1958-59 p.
3. Roy, *op. cit.*, p. 16-17, serial Nos. C49-C57.
4. Bloch discovered a hoard of more than seven hundred clay seals inside a small chamber at the Rājā Biśāla Kā Gaḍh. Cf. *ARASI*, 1904 Bengal Circle, pp. 17-18, Spooner's excavations also yielded some two hundred and fifty seals at the same mound at various levels. See *ibid.*, 1911-12, Eastern Circle, p. 47.
5. The present writer saw the coin when he visited Vaiśālī in May 1957.



## SOME COINS FROM RUNIJA EXCAVATION-1981

J. N. DUBE &amp; B. MURALIDHAR REDDY

(Pl. II. 10-13 &amp; III. 1-6)

The recent excavation at Runija (23° 10' N, 75° 16.3' E), a village in Badnagar tehsil of Ujjain district in Madhya Pradesh yielded few coins with which this paper deals. The excavated site is situated 1.5 kms. south of Runija Railway station on Ratlam-Indore metregauge line. The excavation work was carried out jointly by the Vikram University and the M. P. State Directorate of Archaeology and Museums in 1981 and four trenches have been excavated on the western side of the Mound-I, among which Trench-I gave six cast copper coins, Trench-II each one punch-marked coins of silver and copper and each one of silver and potin from surface collection. The details of the coins are as follows.

**Punch Marked Coins**

1. Silver, Square, 1.2 × 1 cms., Wt. 2.82 gms. (From layer no. 1 of Trench-II, Register no. 111)

**Obverse :** Standing human figure to left, above it crescent against each other, and right top Sun symbol, beneath caduceus-indistinct.

**Reverse :** Caduceus in the lower part. (Pl. II. 10)

2. Copper, Square, 0.7 × 0.7 cms., Wt. 0.90 gms. (From layer no. 1 of Trench-II, Register no. 291.)

**Obverse :** On the upper part Sun symbol in circle to left, star in right, in the lower part railing on left side, next two crescents with dots against each other, and dotted half circle to right.

**Reverse :** Caduceus to the left in the lower part. (Pl. II. 11)

**Cast Coins**

1. Silver, Square, 1. × 1.7 cms., Wt. 2.32 gms.

(Surface collection near Trench-III, Register no. 217)

**Obverse & Reverse :** Blurred

2. Copper, Round, 1.4 cms., Wt. 3.51 gms. (From layer no. 3 of Trench-I, Register no. 37)

**Obverse :** In the centre standing human figure (deity) with Sun standard in his right hand. Right Makar, traces of Tree-in-railing on left.<sup>1</sup>

**Reverse :** Double orbed Ujjain symbol. (Pl. II. 12)

3. Copper, Round, 1.3 cms., Wt. 1.28 gms. (From layer no. 3 of Trench-I, Register no. 452)

**Obverse :** Elephant rider, Elephant walking to left with its trunk hanging down.

1. Allan, *BMC.*, p. 246, pl. xxxviii-7. On the present coin the remaining symbol on right is covered by rust.



**Reverse :** Doted three arched chaitya surmounted by crescent.<sup>2</sup> (PI. II. 13)

4. • Copper, Round, 1 cm., Wt. 2.72 gms.  
(From layer no. 4 of Trench-I, Register no. 179)

**Obverse :** On the top, centre Ujjain symbol, right tortoise in kund, left Tree-in-railing and in the lower part two fishes and one tortoise in the river.

**Reverse :** Double orbed Ujjain symbol, one orb fully and two orbs partially visible, the fourth is absent.

(PI. III. 1)


5. Copper, Circular, 1.5 cms., Wt. 4.8 gms.  
(From layer no. 4 of Trench-I, Register no. 9)

**Obverse :** Ujjain symbol in the centre, beneath a Makar and below it three fishes in the river. Right Indraddvaj, below it Swastika, left three-in-railing. On the top six armed symbol to right of only three arrow heads are clear, one tortoise in Kund in the centre.<sup>1</sup>

**Reverse :** Double orbed Ujjain symbol

(PI. III. 2)

6. Copper, Square, 1 × 1 cms., Wt. 0.7 gms.  
(From layer no. 3 of Trench-I, Register no. 70)

**Obverse :** A symbol like 

**Reverse :** Triratna symbol, with a circle in the centre surrounded by crescentic form on three sides. The fourth such form is missing. (PI. III. 3)

7. Copper, Square, 1.4 × 1.5 cms., Wt. 3.22 gms. (From layer no. 4 of Trench-I, Register no. 178)

**Obverse :** It is a re-struck coin. The first three symbols are—to right Ujjain symbol in the centre and above it Makar, in the lower part railing. The re-struck punch in the centre is indistinct - appears like a Bull facing to left and above it may be a air bubble due to wrong minting, it is clear from the traces of small linear elevations in the left side.

**Reverse :** Blank.

(PI. III. 4)

8. Potin, Circular, 1.2 cms., Wt. 1.43 gms.  
(Surface collection)

**Obverse :** Humped Bull standing to right—faint, also traces of legend.

**Reverse :** In the centre three arched hill (Sumeru) surmounted by crescent, beneath wavy line-right to sumeru is sun symbol and crescent on the left. Around legend in Brahmi characters,—(Rajno Maha) kṣatra (pa) sa (Ru) drasī (hasa). Only the lower parts of the letters are visible.<sup>3</sup>

(PI. III. 5)

1. Allan, *BMC.*, pl. 93, pl. xi-23.

2. Allan, *BMCAI.* p. 241, pl. xxxvi, 20. The present coin contains tortoise in kund in place of fishes in kund.

3. Rapson, *EMC*, p. 93-94, pl. XI, 324.



### Acknowledgements

We are extremely grateful to Dr. V. S. Wakankar, Incharge of Excavation & Museum, Vikram University, Ujjain, for his kind permission to publish these coins and for his valu-

able suggestions. Also thankful to Dr. M. S. Verma, Dept. Chemistry, V. U., for his help in weighing the coins.



## A HOARD OF KUSHĀṆA COINS FROM GORAKHPUR DISTRICT

B. R. MANI TRIPATHI

Recently a hoard of Kushāṇa copper coins buried in an earthen pot was found at the village Sonpīpari near Nautanwa in the Gorakhpur district. The exact number of coins in the hoard cannot be determined since they fell into the hands of urchins from whom only ten coins could be recovered by Shri Virendra Nath Pandey who handed them over to me for examination.

The coins are in a bad state of preservation. However, the figures on the obverse can be recognized without much difficulty. The reverse, of course, is very indistinct in many cases. The coins belong to only two rulers of the Kushāṇa dynasty namely Kanishka and Huvishka. Since the coins were received by me only a few days back a general account is being presented for the information of the learned numismatists.

### Coins of Kanishka

There are four coins of Kanishka. The obverse shows the standing king wearing the northerner's dress and sacrificing at an altar and holding spear in the left hand. Due to

wear and tear only outline of the figure remains visible. A comparison would clearly indicate that they have been impressed with different dies.

The reverse on two coins is impressed with the figure of Ovado. The reverse figure on the two other coins is very indistinct and does not allow proper identification. However, one of them represents perhaps 'Mao' and the other may be identified as 'Athsho' purely on the basis of posture.

### Coins of Huvishka

There are six coins of Huvishka, five of which belong to the elephant—rider type (Catalogue of Coins in the Punjab Museum, Vol. I, Plate XVIII, 137). The figures show much variation. The figures on the reverse are very much indistinct, but in two cases they may be identified with 'Mao'.

One coin belongs to the king reclining on couch type (PMC, Plate XIX, 182). The reverse of the coin is perhaps stamped with the figure of 'Helios'.



## SEVEN LEAD COINS OF ANDHRA SĀTAVĀHANAS

SUSHILA PANT

(Pl. III. 6-12)

The coins described here were recently collected by Mr. V. V. Subbareddy, on a mound on the river basin of Gundlakamma near Addanki town in Prakasam district of Andhra Pradesh. They are all Sātavāhana coins, some are of the usual type, and some showing new features. I describe the coins first, and new features afterwards.

Coin No. 1 : Lead, circular, 1.8 cms., weight 2.6 gms.

**Obverse** : Hill of three arches, a wavy line below; legend around starts at VII O'clock—"Rano Vāsi (thipu) t (ra) Pulumāvisa" in Brahmi script. The name is partly off the flan.

**Reverse** : "Ujjain" symbol, a cross with balls or circles. In each orb a pellet is surrounded by two circles. Below there is a line indicating border. (Pl. III. 6)

Coin No. 2 : Lead; circular; 1.7 cms.; weight 3.3 gms.

**Obverse** : In the centre three arched symbol surmounted by a crescent, below a wavy line; legend around the coin in Brahmi is blurred may be some name.

**Reverse** : Ujjain symbol, each orb contains a pellet in the centre surrounded by two circles.

(Pl. III. 7)

Coin No. 3 : Lead, circular; 1.4 cms.; weight 2.5 gms.

**Obverse** : Elephant walking to right with it's trunk up raised and one of the front legs lifted up, and above the legend in Brahmi, extend at X to II, *Siripu*.

**Reverse** : Ujjain symbol with a dot in each circle. (Pl. III. 8)

Coin No. 4 : Lead; roughly round; 1.5 cms.; weight 2.5 gms.

**Obverse** : Elephant facing to right with trunk hanging below.

**Reverse** : Ujjain symbol in which two circles are half cut. (Pl. III. 9)

Coin No. 5 : Lead; round; 1.5 cms.; weight 2.625 gms.

**Obverse** : A typical elephant facing to right with hanging trunk and a pellet above the animal probably indication of a rider.

**Reverse** : Ujjain symbol. (Pl. III. 10)

Coin No. 6 : Lead; round; 1.6 cms.; weight 2.5 gms.

**Obverse** : A typical elephant represented by three pellets facing to right with hanging trunk.

**Reverse** : Ujjain symbol; one circle in the middle, with six around, it seems that there is one complete



Ujjain symbol and parts of another, which were cut in this coin, leaving the rest on the other. May be due to the die not being in size with the flan. (Pl. III, 11)

Coin No. 7 : Lead, circular, 1.4 cms.; weight 2.5 gms.

Obverse : Elephant standing to the right with trunk to the ground.

Reverse : Ujjain symbol of which only two balls are visible leaving the rest on other. (Pl. III 12)

The legends and symbols on the coins clearly indicate that all these coins were issued by the Sātavāhana kings.

The legends on coin Nos. 1 and 3 enable us to ascribe them to Vāsishṭiputra Pulumāvi, the son and successor of Gautamiputra Sātakarni. The rest of the coins bear no legends and hence it is difficult to say by which king these were issued.

The Andhra Sātavāhana kingdom emerged out of the ruins of the Mauryan empire. They were a tributary people in Aśoka's empire and became independent after his death under the leadership of Sātavāhana. Totally 30 Sātavāhana kings ruled over the Deccan for 460 years extending from 235 B.C. to 225 A. D.

The most extensive coinage of Indian origin comes from this dynasty, from the third century B. C. to the first quarter of third century A. D. One of the distinctive features of these coins is the appearance of "Ujjain symbol" on the reverse.

Out of 30 Sātavāhana kings of whom the coins of Sātavāhana, Simukha, Sātakarni,

Gautamiputra Sātakarni, Yajña Sātakarni, Vāsishṭaputra Pulumāvi, Saka Sātakarni, Kumbha Sātakarni, Śrī Sātakarni and Krishna Sātakarni are known to numismatists.

They issued coins in gold, copper, lead and potin; among them plentiful coins are in lead some weighing upto about 500 grams. Rulers of this dynasty seem to have issued coins with different fabrics and motifs in different parts of their kingdom. Generally on one side of the coins arched hill, elephant, lion, bow, ship and wheel are found. Copper and potin coins of Pulumāvi, Śrī Yajña Sātakarni, and Vijaya Sātakarni with an effigy of elephant on the obverse and the Ujjain symbol on the reverse have been found in Maharashtra and Vidarbha. Coins issued by Śrī Sātakarni, Śrī Pulumāvi bore a three arched hill on the obverse and the Ujjain symbol on the reverse.

It is generally held that the three arched hill on the coins denote their sovereignty over three states, the six arched hill coins indicate their supremacy over six states and the ten arched hill confirms that they were ruling over ten states. The lead coins found in Deccan generally bear three arched hill on obverse and the "Ujjain" symbol on the reverse.

On the silver coins of Vāsishṭaputra Pulumāvi, Sātakarni and Gautamiputra Śrī Yajña Sātakarni, we find Greek style showing their portraits on the obverse with inscription in Brahmi and the Ujjain symbol on the reverse surmounted by a crescent and six arched hill with inscription in Prakrit.

The ship marked coins issued by Yajñaśrī and Pulumāvi indicate the existence of foreign trade and the naval power of the Sātavāhanas.



The lead coins introduced by Yajña Śrī Sātakarni was in the imitation of Nahapana's silver coins.

On the coin issued by Sātavāhanas Prakrit and Desi languages are used generally. D. C. Sircar opines that Desi language found on these coins has a close resemblance with Telugu.

There is controversy among scholars about the original home, date, caste and capital of

the Sātavāhanas. It is generally accepted that the Sātavāhanas were Brahmins, and they originally belonged to the region between the rivers Krishna and Godavari. Smith says that their capital was at Srikakulam near Masulipatnam, whereas Bhandarkar locates it at Dhanakataka or Amaravati in the Guntur district. Gopalachari opines that their capital was Pratishthanapuram or modern Paithan in the Aurangabad district.



## A UNIQUE SILVER COIN OF GAUTAMIPUTRA SĀTAKARṆI

(Pl. IV. 1)

B. MURALIDHAR REDDY

During my study of the Sātavāhana coins found in Malwa I had privilege to collect a good number of specimens which include known and unknown pieces belonging to different kings of the dynasty from different private collections. Among them, I came across an important and interesting independent non-portrait silver coin of Gautamiputra Sātakarṇi in a rich collection of Shri Daulal Johari at Indore. I am thankful to him for kind permission to present the coin before the scholars. The exact provenance of it is not known, but he said to have purchased it along with other coins from a Dhula-Dhoya either at Ujjain or Indore. This may well be trusted, because his collection consisted hundreds of coins ranging right from punch-marked to modern times and he is more aware of their source, particularly whether purchased from outside dealer or local people. Further, the collection includes restruck coins of Gautamiputra Sātakarṇi and elephant types of later Sātavāhanas. Thus, this coin may be assigned to Malwa region, a fact which may also be true in the light of other coin from Ujjain which will be referred below. The details of the coin are as follows : Silver; circular; 1.8 cms; 1.940 gms.

**Obverse :** In the centre six—arched hill and below it a wavy line, circular legend in Brāhmi read completely *Gotamaputasa Sara Sātakanasa*.<sup>1</sup>

**Reverse :** In a dotted round circle Ujjain symbol with a pellet in each orb.

(Pl. IV. 1)

The coin is well preserved except a small breakage due to which the upper part of the Brāhmi letters *ra* and *sa* are cut a little, while of the letters *go*, *ta* and *mi* are out of flan. However, the complete legend can be read with certainty and restored as *Gotamiputasa Siri Sātakarṇisa*. This enable clearly to take the coin as an independent silver issue of Gautamiputra Sātakarṇi.

Long back a silver coin from Ujjain bearing the same devices on the respective sides with incomplete legend *Raño Gotami* has been published.<sup>2</sup> A. S. Altekar<sup>3</sup> assigned it to Gautamiputra Yajñaśri Sātakarṇi depending on the then available information from Rapson's Catalogue. He was strongly opposed by P. J. Chinmdlgund,<sup>4</sup> who suggested to Gautamiputra Sātakarṇi on some facts. Ajayamitra Shastri,<sup>5</sup> I. K. Sarma<sup>6</sup> and others

1. Due to rusting at some places few letters are not so clear but they can be easily recognised.
2. *JNSI*, VIII, pp. 111-113, Pl. VII-5.
3. *Ibid*, IX, pp. 95-96; X, p. 24.
4. *Ibid*, pp. 93-94; X, pp. 22-23.
5. *Journal of the Oriental Institute*, XXIII, pp. 324-28; *Indore University Research Journal* (Humanities), IV, No. 2, 1975, pp. 8-9.
6. *Coinage of the Satavahana Empire*, 1980, pp. 94 and 273.



also are inclined to attribute this coin to great Gautamiputra Sātakarṇi by pointing out certain indirect conclusive evidences. Recently, another silver coin of Gautamiputra Sātakarṇi bearing three-arched hill without pellets; a wavy line and crescented Ujjain symbol with pellet in each orb on the obverse and reverse respectively has been brought to light by K. K. Maheshwari.<sup>1</sup> The specie too depict incomplete legend as *Raño Gotami....kaṇṇisa*; but, however, it become a new variety of the king.

Interestingly, both the Malwa coins are similar in size and weight standard. But the difference is in the absence of dots in the archs of hill and the Ujjain symbol shown within a circular dotted border<sup>2</sup> in the present coin. Also, a noteworthy point in the legend of this coin is the omission of title 'Raño' which we notice in the above referred two specimens. Infact, a close examination of the coin reveals that there is no room for accommodating such two letters before the metonymic. In spite of this, the importance of the specie lies in its complete legend, a direct evidence to think of issuing independent silver coins by Gautamiputra Sātakarṇi after vanquishing Nahapāna, and it may also solve the problem of the issuer of Altekar's coin.

The devices occurring in these coins are known to have been employed by Gautamiputra Sātakarṇi for counter-striking silver coins of Nahapāna. Hence, it is plausible to hold that Gautamiputra Sātakarṇi not only

restruck the silver specimens of his enemy Nahapāna but also struck his own silver coins with the same devices for circulation where the Kshaharāta influence was predominant.

The discovery of the second type of coins in Malwa strengthens the possibility of speculation that he had quite reasonably thought it prudent to show the people of Avanti his grand victory over the Kshaharāta house,<sup>3</sup> who seemed to have centralized their power in this region possibly for their southern penetration.

As a matter of fact, Gautamiputra Sātakarṇi is also known to have issued coins in silver besides base metals like copper, porin and lead. His silver coins may be divided into two categories, viz. independent and re-struck coins. Both these varieties are available in Malwa. It may be said with certainty that this king had issued independent non-portrait silver coins, so far as it is evident. Moreover, Malwa has yielded several coins of elephant and tree-in-railing type with associated symbols similar to the specimens unearthed in Maharashtra belonging to Gautamiputra Sātakarṇi. All these are direct persistence to the epigraphical evidence. So far I have studied more than two hundred coins of Sātavāhanas from the private collections of Ujjain, Indore, Vidisha and Hoshangabad and they will be brought to the notice of the scholars in due course.

1. *ND*, V, Part II, pp. 14-15.

2. In the Ujjain Coin probable traces of it on the periphery at one side.

3. I. K. Sarma, *op. cit.* p. 95.



## FOUR UNIQUE COINS OF SIVALA KUMĀR A

SHOBHANA GOKHALE AND S. J. MANGALAM

(Pl. IV. 2-5)

Of the four coins presented here three are in the possession of Anand Kelkar, an orthopaedic surgeon of Pune, and the fourth one is preserved in the coin cabinet of Kolhapur State Museum. We are thankful to Kelkar and the Director of State Archaeology for permitting us to study these coins. From the similarity of these coins in metal, weight and devices it is beyond doubt that the three coins of Kelkar collection do tally with the one in the Kolhapur Museum. It is inferred from the study of these coins that they all formed a type of coins that circulated in Kolhapur region in the post-Maharathi Period. Kolhapur has yielded numerous coins of early centuries of the Christian era, of which those of Maharathis and Kuras are well known. The coins under study are quite unique and may create a sensation in numismatic field, as they reveal certain facts which throw interesting light on the origin of the Kura family of Kolhapur.

All the four coins are of lead and round in shape. The colour varies from dark (lead sulphide, PbS) to dark brown (lead oxide, PbO<sub>2</sub>) and yellow (lead oxide, PbO). This is on account of various chemical action on lead in association with the environment. We are thankful to V. D. Gogte, Reader, Palaeochemistry, Department of Archaeology, Deccan College, Pune, for giving this information. The details of the coins are as follows :

- (1) Weight : 9.10 gms; Diameter : 2.3 cms;  
Thickness : 0.3 cm.

**Obverse** : Lion standing to left with open mouth and tail curled up.

Legend : .....*Jasa Kumārāsa*

**Reverse** : Three arched hill on left, each arch with a dot in the centre, and tree in railing on right. Below these two a bigger railing encircling both the hill and tree symbols. (Pl. IV. 2)

- (2) Weight : 6.87 gms; Diameter : 2.5 cms;

Thickness : 0.2 cm. Broken coin.

**Obverse** : Lion standing as above, but the hind legs are slightly bent; portion containing the head of the lion is broken off.

Legend : .....*as Kumārāsa*

**Reverse** : Same as above. (Pl. IV. 3)

- (3) Weight : 13.59 gms; Diameter : 2.3 cms;

Thickness : 0.35 cms.

**Obverse** : Lion standing to left as above, head is defaced.

Legend *as*.....*Kumārāsa*

**Reverse** : Same as above, but distinct and clear. (Pl. IV. 4)

- (4) Weight : 14.50 gms; Diameter : 2.3 cms;  
Thickness : 0.3 cm.

**Obverse** : Lion standing to left as above; but artistically executed.

Legend : starting at 8 'clock,  
*Sivalasa Kumārāsa*

**Reverse** : Same as above. (Pl. IV. 5)



On all the four coins the reverse devices are identical and boldly impressed. It is interesting to note from these as well as other early coins from Kolhapur, known as the Maharathi coins, that the three-arched hill symbol with dot in the middle of each arch and the tree-in-railing are together encircled by a bigger and decorative railing which has been generally interpreted by scholars as river symbol in a rectangle. The Maharathi coins had on the obverse the device of bow and arrow along with legend and on the reverse the three-arched hill with dots and tree-in-railing, both encircled by a bigger railing,<sup>1</sup> as noticed on the coins under study. It may be pointed out in this context that recently N. C. Ghosh and A. M. Shastri have brought to light a coin of Kumāra Sata from Satanikota, attributing it to the Sātavāhana prince Śāktikumāra.<sup>2</sup> This attribution was challenged by P. L. Gupta who has assigned it as an unknown coin of pre-Sātavāhana period. The tree in railing depicted on this coin, though quite elaborate and ornamental, is noticed on the coins of Maharathis of different regions.

The Kuras who continued to rule in Kolhapur region, adopted the obverse devices of the Maharathi coins and the reverse with a little modification. The known Kura rulers so far are Vāsithiputra Vilivāyakura, Māṇḍhariputra Sivalakura and Gotamiputra Vilivāyakura.<sup>3</sup> The first among them, Vasithiputra Vilivāyakura, issued a series of coins more or less

imitating the Maharathi coins; and some of his coins were restruck by his successors. One of these series depicts three-arched hill with dots and on its right side a well-formed tree—in-railing and below them a rectangle with wavy line and dots. Thus the Maharathi coins, the four coins under study and the three-arched hill series of Vilivāyakura have the very same reverse devices, as if same die was utilised. Vilivāyakura and his successors had also coins with six, seven and ten arched hill symbols without dots within the arches, and tree in railing; but these later coins show deterioration in artistic style. The Maharathis originally being officials appointed by Aśoka, it is likely that they in the beginning followed Buddhism and the practice was probably discontinued by their later generations who assumed independence. The symbol of tree-in-railing and the decorative three-arched chaitya with dots at the centre, and both enclosed in a bigger railing, may be the traditional religious symbol of the original Maharathis which was continued throughout the history of the family, although the later rulers adopted a more eclectic spirit.

In so far as the reverse devices are concerned, the coins presented here show a link with the coins of the Maharathis of Kolhapur and those of Vāsithiputra Vilivāyakura.

But a peculiar and unique feature occurring on the obverse of the coins under study is the lion motif, substituting the traditional bow and arrow found on the Maharathi and

1. Gupta, P. L. 'Coins from Brahmapuri Excavations' in *Bulletin of the Deccan College Research Institute*, 21 : 38 ff; P. 66 : nos. 68, 73, 86 and 109.
2. Ghosh, N. C. and Shastri, A. M., *Numismatic Digest*, 5 : Pt. 1 . pp. 8 ff.
3. Bhandarkar, R. G., *Collected Works*, Vol. III : 411 ff; Rapson, E. J., *CIC*, pp. 5 ff; pl. I to IV; Smith, V. A. *CAI*, Vol. I. Bhagavanlal Indraji and O. Codrington, *JBERAS*, XIII; 303 ff.



Kura coins. The lions depicted on these four coins are stylistically different and hence they were produced with different dies. Depiction of lion, substituting bow and arrow, might have been borrowed from other contemporary coinages, i. e. coins of king Sātakarni and king Sātavāhana of the Sātavāhana family, and other Maharathis who ruled in different parts of the Deccan. The Kondapur excavation has yielded a few coins with lion motif and the legend *Maharathisa*.<sup>1</sup> A. H. Siddiqui has brought to light a Maharathi coin from Hyderabad which depicts lion facing right with open mouth.<sup>2</sup> It appears that during the transition period between the Maharathis and the Kuras, the first member of the latter group made an innovation in the existing type of coins in the region, and thus he adopted the lion device instead of the bow and arrow.

Apart from the lion device, the most interesting aspect of the present coins is the name and family name of the issuer, Sivala Kumāra. Palaeographically the legend appears to be post-Maharathi and pre-Kura period in Kolhapur region. On all the four coins the legend *Kumāra* is very clearly impressed in the same order. On coin no. 4 the full legend *Sivalasa Kumārasa* appears. This is for the first time that a ruler of this name is known in the Kolhapur region. However, the Veerapuram excavation in Andhra Pradesh has revealed another ruler of this name, known as *Mahārathi Puta Sivala*.<sup>3</sup> Thus the name Sivala was not a

rare name among the Maharathi families and their contemporaries.

### Kura or Kumāra Dynasty ?

The nature of the four coins presented here opens a new problem to the numismatists. Palaeographically these coins can be dated prior to those of the known Kura coins. Hence the authors are inclined to suggest that the original name of the family was Kumāra which was changed to Kura. This linguistic change could be seen in the later issues of coins of the same family. Besides, Kura by itself does not denote a sensible meaning<sup>4</sup> and Kumāra might be an appropriate name of the family. The later rulers adopted metronymy along with their names and family name, and thus possibly shortened the name to accommodate in the coin flan. It may be suggested that the Maharathis of Kolhapur, who had originally been wielding martial authority like other Maharathis in the Deccan, gradually became worshippers of the war-god Kārttikeya or Kumara. The popularity of this god might have been so high that the later rulers opted to identify their family with that of Kumāra, the god of war. Probably for the first time, with the emergence of Sivala Kumāra in the family, this identification was officially ratified on their coin flan.

It may also be tentatively suggested that the grandson of Sivala Kumāra was Māḍhariputra Sivalakura, as it has been the

1. *Catalogue of Sātavahana Coins in Andhra Pradesh Government Museum*, pl. II : nos. 5-8
2. *JNSI*, 28 : 57
3. *Veerapuram Excavation*, 1981. Birla Archaeological and Cultural Research Institute, Hyderabad, p. 17.
4. Rapson, E. J. *CIC*, p. lxxxvii. The suggestion of Rapson that *Kura* is possibly a Prakrit word for the Sanskrit *Kula*, meaning a tribe, may not hold good, as it would make these rulers to belong to different tribes as Vilivaya tribe and Sivala tribe which are not at all known.



custom to name persons after the grandfather. This feature is noticed also in the names of Vāsithiputra Vilivāyakura and his grandson Gotamiputra Vilivayākura. So it is possible that Sivala Kumāra of the present coins was the grandfather of Māḍhariputra Sivalakura. It is, however, admitted that their relationship is not known from any other source.

Some scholars have suggested that the Maharathis and Kuras were probably contemporaries.<sup>8</sup> This cannot be accepted on the basis of the restruck coins of the Maharathis by the Kuras and deterioration in fabrication

and depiction of motifs by the latter. The devices of arches and trees on the Maharathi coins were better shaped than those on the Kura coins. It is, therefore, apparent that the Maharathis were supplanted by the Kumāras/Kuras who continued to depict on their coins the bow and arrow motif on account of its popularity. The emergence of Sivala Kumāra was possibly a mile-stone in the history of his family and he made his achievement more significant by depicting lion on his coins, which, however, was discontinued by his successors by resuming the time-honoured symbol of the region, the bow and arrow.

8. Sankalia, H. D. and Dikshit, 1952. *Excavations at Kolhapur*, p. 47.



## A NUMISMATIC NOTE ON PRAUSHIHAŚRĪ

HARSH KUMAR

The existence of king Praushthaśrī (spelt also as Prashthaśrī) is well evidenced by the epigraphic and numismatic data. No less than ten inscriptions of his reign have been discovered from Bandhogarh.<sup>1</sup> In some of these inscriptions reference to the dates is also made, and these dates range from 86 to 88. Among the coins of this king mention can be made of those discovered from the excavations at Bhita, the legend on which has been deciphered as Praushthasriya.<sup>2</sup> Besides Bhita, coins of this ruler have also been reported from Kauśāmbī excavations. The legend impressed on these coins has been read both as Pushvaśrī<sup>3</sup> as well as Pra(u)shthasri.<sup>4</sup> Regarding the the position of Praushthaśrī in the lineage of the Magha kings, D. C. Sircar thinks that he was probably younger step-brother of Bhadramagha. Both these brothers were ruling respectively in the Bandhogarh and Kauśāmbī regions. At a later stage Praushthaśrī rebelled against Bhadramagha, and after the death of the latter he extended his authority over the Kauśāmbī region.<sup>5</sup>

According to A. M. Shastri, possibly after Bhīmasena the empire was 'parcelled out' between Bhadramagha and Praushthaśrī. A

clay sealing acquired by the Allahabad Municipal Museum describes Bhadramagha as 'Kautsīputra' and the same metronymic is applied to Praushthaśrī also. The identity of metronymics, according to Shastri, appears to indicate that they were uterine brothers. It is quite likely that Bhadramagha was ruling over northern part of the empire, of which Kauśāmbī was centre. No evidence testifying to his connection with Bandhogarh has come out so far. On the other hand, the stone inscriptions of Praushthaśrī and his coins from Bandhogarh and Kauśāmbī tend to show that he was master of the entire Magha empire at some stage of his political career; in all probability after the death of Bhadramagha.<sup>6</sup> This has proved to be the most convenient method of the reconstruction of the history of Praushthaśrī, who has to be regarded as one of the important rulers of the dynasty to which he belonged.

There is, however, one significant point to which the scholars have not paid due attention so far. The inscriptions of the present king read Pothasiri for his name, and have been discovered from Bandhogarh. On the other hand, the coins attributed to him read Praushthaśrī or Praushthaśriya(h). As noticed

1. *EI*, XXXI, pp. 178-82, 185.

2. *ASIAR*, 1911-12 p. 66.

3. *ASI*, No. 74, p. 91.

4. A. M. Shastri, *Kauśmābī Hoard of Magha Coins*, p. 25.

5. Quoted by A. M. Shastri, p. 26.

6. *Op. cit.*, p. 26.



by K. D. Bajpai such coins are mostly known from Bhita and Kauśāmbī.<sup>1</sup> The former term is pure Prakrit, whereas the latter one is in pure Sanskrit. Evidences at our disposal indicate that pure Sanskrit was employed in the coin-legends and stone-inscriptions not earlier than the 4th century A. D. The last known date recorded in the Bandhogarh inscription is 88 which amounts to (88+78 A. D. - 166 A. D.) about second century A. D. Thus there seems to be a gap of about two centuries between the king of the numismatic evidence, and that of the inscriptional data.

The genitive case ending in the name of the coin-legend has also been overlooked by the scholars. The Magha coins discovered so far depict only the king's name which never ends in the genitive case. In respect of the expression Praushthasriya(h), there is a clear instance of genitive case ending.

The point at issue may also be considered in the light of the coins yielded from the excavations at Kauśāmbī. Such coins were examined by A. S. Altekar twice. In *Epigraphia Indica*, XXXI (p. 17), he points out that sub-period VIII at Kauśāmbī yielded the coins of Pushvaśrī (Praushthasrī), whereas sub-period VII has brought to the fore only the coins of Maghas. It is also pointed out that Pushvaśrī came to power after king Nava whose coins copy Magha coins and ruled at Kauśāmbī by the middle of the 4th century A. D. Altekar has also examined the Kauśāmbī coins recovered from excavations in the *Memoirs of Archaeological Survey of India*, No. 74 (p. 85) in which he reasserts his thesis that the king in question flourished towards the beginning of the 4th century A. D. This

date, according to him, is brought out not only by the palaeographical evidence but also by the stratigraphic position of the coins.

There is yet another evidence to prove that the present king probably did not belong to the family of the Magha kings and flourished comparatively at a later date. This evidence comes from some late Kauśāmbī coins, the legend on which reads Vishnuśrī.<sup>2</sup> The Śrī-ending name of this king brings him close to Praushthasrī and tends to suggest that both these kings belonged to one and the same dynasty. After highlighting the above evidence J. S. Negi points out that the Maghas were followed by a short-lived dynasty whose members had names ending in Sri.<sup>3</sup>

The writer of the present note had an occasion to examine some coins of the Magha series in the collection of R. C. Vyas. The coin under study is of copper metal and is circular in shape. The obverse side shows two symbols in its upper part. The symbol on the left side is apparently tree, where as the right symbol is totally blurred. The legend occurring below reads *Praushthasriya* (h). The metal piece does not have any space to accommodate the lower symbols. The symbols on the reverse side are not preserved on the coin.

The palaeography of the coin-legend seems to be of some use in ascertaining the date of the issuing chief. For the present purpose letter-forms for cerebral *Sa* and *Ya* deserve special note. The former has been expressed by a cursive shape while the later one has its left limb depicted by a loop-shape.

1. K. D. Bajpai, *Indian Numismatic Studies*, p. 64.

2. *BMC*, p. 157.

3. J. S. Negi, *Some Indological Studies*, p. 91.



There are advanced forms of the concerned letters and do not appear in the Northern Brahmi earlier than the fourth century A. D.

• The analysis of the present coin thus brings out two facts. In the first place the issuing chief intended by the legend flourished

in the 4th century A. D., in all probability during the beginning of that century immediately before the Āryāvarta-campaigns of Samudragupta. Secondly the intended king, i. e. Praushthaśrī seems to be quite different from Pothasiri of the Magha dynasty.



## A NOTE ON THE COINS OF ŚIVAMAGHA

ANAMIKA ROY

The existence of Śivamagha in the line of the kings ruling over Kauśāmbī and South Kośala was for the first time brought to the scholars by Sir John Marshall on the basis of a terracotta sealing discovered in the excavations at Bhita. In view of the script employed in the inscription of the said sealing he placed this ruler in the second or third century A. D.<sup>1</sup> Śivamagha is designated in this inscription as Mahārāja Gautamīputra. The same king is mentioned with a different designation in the inscription of a clay sealing unearthed from Rajghat and is called therein Rajan Kautsīputra Śivamagha.<sup>2</sup> Reference to Śivamagha is also made in an inscription discovered from Kauśāmbī<sup>3</sup> and yet in another one discovered from Bandhogarh.<sup>4</sup>

Since there is difference in the metronymic appellation employed for the king bearing the same name in the two sealing inscriptions, it has rightly been suggested that the two chiefs, though belonging to the same line as indicated by their name-ending, must be distinguished from each other.<sup>5</sup> The writer of the present note is of the opinion that this distinction is brought out even by the two stone-inscriptions noted above. Thus in the Bandhogarh inscription the older form of *ma* has been employed, which is shown by a trian-

gular base and angular top  $\Delta$ . In the Kauśāmbī inscription the triangular base has merged with a lower arm, producing tail  $\nabla$ .

It has rightly been observed that 'it may not be possible to trace any big gap between these (two) forms'. 'But the fact remains that the Bandhogarh inscription employing the former shape has to be placed earlier than the Kosam inscription and the distinction between the kings bearing the same name in these two records has to be maintained on logical ground. It is possible to argue that Śivamagha of the Bandhogarh inscription was an early ruler of the dynasty ruling in the South Kosala region. On the other hand Śivamagha of the Kauśāmbī inscription was one of the later rulers of this dynasty, when he established his sway in the Vatsa region during the break-up of the Kushāna empire in its eastern region.

Coming to the numismatic evidence on the point, it would be seen that no care had been taken to distinguish the coins impressing the name Śivamagha and 'all the coins bearing this name were indiscriminately attributed to one and the same ruler'. The fourth published hoard of Magha coins examined by

1. *ASIAR*, 1911-12, p. 51.

2. *JNSI*, XXIII, p. 412.

3. *Ep. Ind.*, XVIII, p. 159.


4. *Ibid.*, XXXI, pp. 182-183.


5. A. M. Shastri, *Kauśāmbī Hoard of Magha Coins*, p. 11.

6. T. P. Verma, *The Palaeography of Brahmi Script*, p. 123.



A. M. Shastri contains as many as 969 some such coins which belong to king Śivamagha, and according to Shastri's analysis 352 coins of the lot can be attributed to Śivamagha I and the rest 617 coins to Śivamagha II. This distinction between the two Śivamaghas in view of numismatic evidence was traced out for the first time by Shastri in the history of Magha numismatic studies. The coins bearing the name Śivamagha, which Shastri has examined are of two types. 'On some coins with this name the medial *i* of *Śi* in the chief's name is indicated by a small

upward stroke  on the other pieces the vertical stroke shows a very strong curve

 . This palaeographical consideration leaves no doubt that the coins with the first form of the medial *i* should be attributed to a chief who flourished earlier than the one on whose coins we come across the second name'. Shastri thus concludes that the king represented by the first set of coins has to be called Śivamagha I and that by the second set, Śivamagha II.<sup>1</sup>

In the present note an attempt is being

made to reconsider the possibility of two Śivamaghas in the light of six coins, which had not been examined so far. These coins are preserved in the coin-cabinet of R. C. Vyas of Allahabad. These may be illustrated in the order as follows :

**Coin 1 :** Copper, irr. circular, diam. 1.6 cms. wt. 3.280 gms.

**Obv.** Above, traces of hill and tree-in-railing; below, legend Śivama. Ladder mark partly visible.

**Rev.** Blurred.

**Coin 2 :** Copper, irr. circular, diam 1.6 cms wt. 3.450 gms.

**Obv.** Above, tree-in-railing, hill  
Below, legend Śivama

**Rev.** partly preserved bull.

**Coin 3 :** Copper, rect, diam. 1.6 cms. wt. 3.200 gms.

**Obv.** Above, symbols not stamped.  
Below, legend Śiva. Ladder mark fully preserved.

**Rev.** Blank.



	[1]	[2]	[3]	[4]	[5]	[6]
Obverse						
Obverse						
WEIGHT in gms.	3.280	3.450	3.200	2.800	2.380	2.270.
DIAMETER in cms.	1.4	1.6	1.5	1.4	1.1	0.95.
SHAPE	irr. Circular	irr. Circular	Rectangular	irr. Square	irr. circular	irr. circular
LEGEND	Śivama	Śivama	Śiva	Śivama	Śivama	Śivama
MAGNIFICATION	4 TIMES	4 TIMES	4 TIMES	4 TIMES	9 TIMES	9 TIMES.
METAL	C	O	P	P	E	R.

1. A. M. Shastri, *ibid*, p. 11.



**Coin 4 :** Copper, irr. square, diam. 1.4 cms.  
wt. 2.800 gms.

**Obv.** Above, traces of hill and tree. Below, legend *Śivama*.

**Rev.** Blank.

**Coin 5 :** Copper, irr. circular, diam. 1.1 cms. wt. 2.380 gms.

**Obv.** Above, traces of hill and tree. Below, legend *Śivama*.

**Rev.** Blurred.

**Coin : 6** Copper, irr. circular, diam. 95 cms.  
wt. 2270 gms.

**Obv.** Above, partly preserved hill.  
Below, legend *Śivama*.

**Rev.** Blurred.

The palaeographical features revealed by these coins are of much value. Forms of *Śa*

and *Va* are similar on all these coins. But there are two notable differences. Medial *i* attached to *Śa* is angular on nos. 1, 2, 3 and 4. It has been noted above that a difference to this effect has been traced out by Shastri in the Śivamagha coins of his hoard. A careful study of the coins under our study further shows that the above difference can well be traced out in respect of form of letter *ma*. On coin nos, 1, 2, 3 and 4 it shows older form, the same one which we have pointed out in the word Śivamagha of the Bandhogarh inscription. On the other hand, coin nos. 5 & 6 depict the same letter in its advanced form, exactly the same as in the word Śivamadha of the Kauśāmbī inscription.

Thus, the suggestion that the existence of two kings bearing the name Sivamagha in the Magha dynasty is revealed even by numismatic evidence is well in tune with the coins analysed in the present note.



# A RARE SOUTH INDIAN COIN FROM NASIK

S. J. MANGALAM

(Pl. IV. 6)

This coin is in the possession of a coin collector at Nasik and according to the information gathered from him by (Mrs.) Shobhana Gokhale of Deccan College, Pune, the find-spot of this coin is Nasik itself. Being an ancient trade centre, Nasik has yielded quite a number of ancient coins belonging to different periods and regimes. The present coin was issued and circulated elsewhere but happened to be brought to Nasik possibly on account of the commercial importance of the place. It is for the first time that a coin of this nature is coming to light. Its description is as follows :

Metal : Lead, Shape : Circular, Weight : 0.950 gms., Diametre : 1 cms., Thickness : 0.1 cms.

**Obverse** : Lion advancing towards left, right paw slightly raised as in movement; tail upraised and curled up.<sup>1</sup>

**Reverse** : Only legend. The first letter *śri* is very prominent. The next two letters may be tentatively read as *Vija* (*ya*) or *Vigra*. (Pl. IV; 6)

Palaeography resembles to that of early South Indian script such as noticed in the Matepad plates of Ananda Gotra king Damodaravarman,<sup>2</sup> the Kanukollu plates of the Salankayana kings Nandivarman and Skandavarman<sup>3</sup> and the inscriptions of the Kadambas of Banavasi.<sup>4</sup> Thus the coin may be attributed to one of the early South Indian kings in the post-Satavahana period.

If the coin legend is read as *Vija* (*ya*), it may be pointed out that *Vijaya* was a common name-prefix adopted by a number of early kings, namely, Vijaya Skandavarman of the Salankayana family,<sup>5</sup> Vijaya Skandavarman and Vijaya Vishnugopavarman of the early Pallava family<sup>6</sup> and Vijaya Mrigesavarman and Vijaya Siva Mandhatrivarman of the Kadambas of Banavasi.<sup>7</sup> Does the name Vijaya on the coin represent any of these rulers? Stylistically the coin does not resemble the known coins of the Salankayanas, Early Pallavas and the Kadambas of Banavasi which are in metals other than lead. The gold coins of the Kadambas of Banavasi depict lion, a feature noticed on the present coin.

The find-spot of the coin, Nasik, was an important trade centre in ancient India. From

1. This description is more apparent on the coin than on the photograph,

2. *EI.* XVII : 327 ff.

3. *Ibid.* XXXI : 1 ff

4. *Ibid.* VI : 12 ff; *I. A.* VII : 37

5. *EI.* XXV : 42 ff.

6. *Ibid.* XV : 249 ff; XXIV : 137 ff.

7. *IA.* VII : 37; *EI.* VI : 12 ff.



the accounts of the *Periplus* it implies that a commercial highway was at operation right across the peninsula stretching from Barukaccha (Broach) to Masalia (Machilipatnam) via Pratishthana, Tagara and Dhanakataka. Pratishthana, a political and commercial nucleus in ancient India, was well connected with other nearby trade centres such as Nasik,

Kalyana and Sopara. Hence the to and fro flow of coins in all these centres was a sinequa-non factor which explains the provenance of this coin at Nasik.

Since the reading of the legend on this coin is not satisfactory and the attribution is uncertain, experts are welcome to throw more light on this issue.



# A 'SAMATAṬA TYPE' GOLD COIN FOUND IN 24-PARGANAS

GOURISANKAR DE

(Pl. IV. 7)

The coins of eastern India do not display the variety which we meet in the coins of the other parts of India. These are also comparatively smaller in number. Nevertheless, the coins of this part of the sub-continent have excited the curiosity and awakened the interest of the numismatists over the last few decades. As a result of their explorations, a class of coins have been brought to light.<sup>1</sup> These were in circulation in the 7th-8th centuries in a part of ancient Bengal known as Samataṭa<sup>2</sup> at present corresponding to modern Noakhali and Comilla districts in Bangla Desh.

Samataṭa as a territory is mentioned in the Allahabad Pillar Inscription of Samudragupta. It was outside the orbit of the Gupta Empire, though it felt its impact. Several gold coins issued by the Gupta monarchs have been discovered from this area.<sup>3</sup>

A class of debased gold coins bearing 'King standing as Archer' and 'standing goddess' were in circulation in Samataṭa. Excavations at Mainamati in the Comilla

district (in Bangla Desh) have yielded coins of this Type.<sup>4</sup> A hoard of this Type of coins have been recovered from Paglatak in the Goalpara district of Assam and the coins are now in the collection of the Assam State Museum, Gauhati.<sup>5</sup> Such names as Jiva (?), Śrī, Śrī-Kumārā, Rāma (?) appear in the inscriptions of these pieces.<sup>6</sup> The obverse and reverse devices of the Type of coins, under discussion, have also similarities with debased gold coins issued by Sudhanya, Śrīkumāra, Prithuvira, Balabhata (?) and others.<sup>7</sup> The ultimate model of this Type is a well-known coin-Type of the Imperial Guptas.<sup>8</sup> But, the weight of the said coins corresponds to that of Saśāṅka of Gauda.<sup>9</sup> The obverse device of them is very crude. The facial expression of the deity in the reverse is grotesque. Ofcourse, all coins are not of the same style or quality of execution. Several gold coins of the said Type have been assigned to the Ratās who were the rulers of Samataṭa (including the Comilla region) in about the second half of the 7th century A. D.<sup>10</sup>

1. *Bangla Desh Lalitkalā*, 1975, Part 1, No. 2, P. 51.
2. R. C. Majumbar, *History of Ancient Bengal*, pp. 8-9.
3. Bratindranath Makhopadhyaya, Samatater Svarnamudrā : *Desh*, 24th April, 1982, p. 17.
4. *Bangla Desh Lalitkalā*, 1976, Part 1, No. 2, P. 51.
5. *JNSI*, 1973, Vol. 35, pp. 171-174.
6. B. N. Mukherjee, The Coinage of the Rāta family of Samataṭa : *Journal of the Asiatic Society*, Vol. XXL, Nos. 3-4, 1979, p. 45.
7. *Desh*, 24th April, 1982, p. 19.
8. A. S. Altekar, *Coinage of the Gupta Empire*, p. 334.
9. *Ibid*, p. 230.
10. *Journal of the Asiatic Society*, Vol. XXL, Nos. 3-4, 1979, p. 43.



The Type of coins, mentioned above were in circulation mainly in the Comilla district of the present Bengla Desh. But, surprisingly a coin of the said type has been discovered from a locality of 24-Parganas district of West Bengal which, in the past, formed a part of Vaṅga. A copper vessel, containing two gold coins and an antique ear-ring made of gold, was unearthed while repairing a road at Nabagram near Baruipur in the south 24-Parganas. One coin is that of Firuz Tughluq; the other was probably issued by one of the kings of the Rata family. The second coin is now preserved in a local museum (Sundarban Āñchalik Sangrahsālā) at Baruipur.

The coin found at Baruipur is made of debased gold and is of thin fabric. Its weight is 85 grains. The shape of this die-struck piece is round. The diameter of the flan is approximately 2 cms. The artistic quality of the coin is poor. The coin may be described as follows :

**Obverse :** Within a circular border of dots, struck in high relief, a royal figure stands to front with his head facing to his

right. The figure wears boots. The half-raised left hand holds a bow, while in the extended right hand an arrow directed downwards. Behind the extended right arm there is probably a standard on a vase.

**Reverse :** Within a circular border of dots a goddess stands in a *dvibhaṅga* pose and with her head facing left. A garland of beads or flowers hangs down her left and right sides. There are indications of some additional hands and arms.

The discovery of this Samataṭa type of coin at Baruipur is quite significant. Baruipur is situated on the bank of the dried up Adiganga (the original course of the Ganges) which was once the highway of commerce and was studded on two sides with prosperous villages, towns and ports. This part of Vaṅga was commercially linked with Samataṭa. The above mentioned coin may be regarded as a clue to unlock the lost history of trade and commerce of this part of ancient Bengal. The large number of these gold coins discovered and the wide area of their circulation also indicates the prosperity and influence of the rulers of Samataṭa.



## SANGAM PERIOD PANDYA COINS WITH TAMIL-BRĀHMĪ LEGENDS

R. KRISHNAMURTHY

(Pl. V. 1-2)

Recently I acquired some Sangam period square and rectangular Pandya copper coins. Among those coins I found two coins with a legend. Till now no Sangam period Pandya coin with horse on the obverse and legend over it is known to scholars. C. H. Biddulph in his book '*Coins of the Pandyas*' has reported Elephant type rectangular coins with legend on the top but he did not read the legend. We could not also read it from the photographs published in his book due to half-tone screen. Details about the newly discovered coins are given below:

### COIN No. 1

Size : Roughly 2.2 cms. × 1.5 cms.

The coin is a rectangular copper coin, with four corners chiselled. It is a die struck coin.

**Obverse :** There is a horse facing left. The figure is corroded. Above the horse and in its front there is a legend in Tamil-Brāhmī script. I have read the legend as '*Peruvaluthi*'. The character *lu* which is exclusive to Tamil is beautifully cast. There is a small symbol below the mouth of the horse, which looks like a crocodile in a tank.

**Reverse :** On the reverse side of the coin, a stylised drawing which is identified as fish-mark is seen. This fish mark is characteristic of Pandya coins.

(Pl. V. 1)

### COIN No. 2

Size : 1.7 cms × 1.7 cms.

This coin is a square copper coin. It is also a die struck coin.

**Obverse :** There is a horse facing left. The head portion is corroded. The legend is on the obverse side. The legend starts just in front of the eyes of the horse. The first character is '*pe*'. This character is only partly visible and we find the bottom portion. The next character is '*ru*'. Then comes '*va*'. There is a horizontal stroke at the top of the stem. This can be read as '*vā*' also. But in Sangam literature the king's name is mentioned as *Peruvaluthi* and not as *Pervaaluthi*. So this has to be read as '*va*' only. This character belongs to the Bhattiprolu variety. The next character is '*lu*' which is exclusive to Tamil. The next character is '*thi*.' So the legend *Peruvaluthi* is complete. Again the name is repeated. From the top right corner, the legend starts. It continues behind the tail of the horse and goes down then turns left and ends below the back feet of the horse. Two characters '*va*' and '*lu*' are not clear and is out of the flan.

(Pl. V. 2)



There is a symbol below the front feet. It looks like triskles i.e., a symbolic figure consisting of three legs radiating from a common centre. This symbol is found on the silver punch-marked coins and is described by John Allan in his "*Catalogue of the Coin of Ancient India*".

Then there is another symbol, just below the mouth of the horse. It looks like a fish in the tank which is very often found in ancient Pandya coins. But on careful observation I came to the conclusion that it is also a crocodile with mouth open and is in the process of eating a big fish as in coin No. 1. Similar crocodile is found in an ancient Pandya coin, in my possession. Crocodile is found in silver punch-marked coins and is described by John Allen and by P. L. Gupta.

In Tamil Sangam literature, there are several kings with the name of Peruvaluthi. They are

1. Palyagasālai Mudukudumi Peruvaluthi
2. Ukkira Peruvaluthi
3. Velliyampalathu Tunchia Peruvaluthi
4. Iḷam Peruvalathi

Sangam period extended from 3rd century B. C. to 3rd century A. D. according to historians; even though the poems have been collected and arranged during the early centuries of Christian era.

Out of the four kings, Palyagasalai Mudukudumi Peruvaluthi is considered to be the earliest king.

Mr. Sivaraja Pillai says, that the three poets Karikilar, Nettiṁmayar and Nedumpalliyattānar who sing of Palsalai Mudukudumi

Peruvaluthi stand disconnected with the main table of Sangam period kings.<sup>1</sup>

He is mentioned in the Velvikudi grant as Palyakasālai Mudikudumi Peruvaluthi. He has performed many vedic sacrifices according to Sangam literature and Velvikudi grant. The Velvikudi copper plate belongs to 8th cent. A. D.

Regular Sangam age Pandya coin with Aśwamedha horse and tree is available. This proves that a Sangam period Pandia king has performed Aśwamedha yajña.

This coin once for all proves that coins with a stylised drawing identified as fish on the reverse can only be assigned to Sangam Pandyas and not to Cheras as some scholars recently attributed.

In regard to the coin No. 2, where the legend Peruvaluthi is repeated twice, Iravantham Mahadevan, the eminent. Tamil-Brāhmī scholar to whom I showed the coin, considers this coin as bilingual. According to him the symbol which I consider to be a triskel is really the Brahmi character *Sa*.

He reads the legend as Peruvaluthi-Peruvaluthisa. The first line from left according to him is in Tamil and the second line on the right is in Prakrit. He also considers this coin to be contemporary to bilingual portrait type silver Sātavāhana coin.

The Pandyan kingdom is an ancient kingdom and mention about this kingdom is found in Rock Edicts II and XIII of the great Emperor Aśoka

In considering the period of the coin, I find characters are similar to Mangulum rock cut cave inscriptions.<sup>1</sup>

1. *Chronology of Early Tamils*, p., 133.

2. *Seminar on Inscriptions*—1955. Edited by R. Nagasamy, M. A. Director of Archaeology, Govt. of Madras, p. 69, Inscription No. 1.



The inscription according to Iravatham Mahadevan belongs to a period from 2nd cent. B. C. to 1st cent. B. C.<sup>1</sup>

I find that some of the characters are similar to that found in rock-cut cave inscription of 3rd and 2nd cent. B. C. of Srilanka.<sup>2</sup>

This coin is earlier to bilingual silver portraint type Sātavāhana coins. To satisfy

the need of Tamil speaking population who were accustomed to coins with Tamil legend, Sātavāhana rulers might have issued coins with Tail legend at a later period.

The characters in the Tamil-Brahmī legend on the coin No. 2 is definitely earlier to the Arekemedu inscribed pot-sherds which is considered to be of 2nd c. A. D.<sup>2</sup>

1. *Palaeographical Development of the Brahmi Script in Ceylon from 3rd century B. C. to 7th cent. A. D.* by C. W. Nilcholus, University of Ceylon Review, Vol. VII.



## A BILLON COIN OF GHIYASUDDIN TUGHLAQ

VARIKUTI VENKATA SUBBA REDDY

(Pl. V. 3)

The coin described here was brought to my notice by my friend Mr. S. A. Sattar, a Senior Assistant N. S. C. sub-division at Nekarikallu village in Narasaraopet taluq of Guntur district in Andhra Pradesh. Description of the coin is as follows :

Metal : billon (silver+copper) Shape :  
Roughly round, Weight : 3.35 gms.,  
Diametre : 1.5 cms.

**Obverse :** "Al-Sultan al-ghazi.

Ghiyas al-duniya  
wa al-din"

**Reverse :** "Abu al-Muzaffar

Tughlaq shah  
Al-Sultan 720"

(Pl. V. 3)

The legend on the coin enables us to ascribe it to Ghiyasuddin Tughlaq, the first ruler of the third dynasty of Delhi Sultans. He ascended the Delhi throne in 1320 A. D. and ruled upto 1325 A. D.

Ghiyasuddin Tughlaq followed the patterns of the Khilji coinage and issued coins in all the four metals-gold, silver, billon and copper. The present coin was issued by him in 1320 A. D. He also issued some coins of a completely new type to celebrate the conquest of Telingana in 1323-24 A. D.

Ghiyasuddin Tughlaq's short reign forms a pleasing contrast to that of the last of the Khiljis. He put an end to the state of confusion and disorder which prevailed in the kingdom. He strengthened the frontiers of the state to ward off the danger of the Mongol invasions. He had another exploit to his credit. Prataparudra II, the Kakatiya king rebelled. The Sultan's son Juna Khan put down the revolt, and annexed the kingdom. His reign was brought to an untimely end. It is supposed that he was murdered by his son Juna Khan (Mahammad-bin-Tughlaq), who succeeded him.



## SOME IMPORTANT AND RARE COINS OF TRIPURA

JAHAR ACHARJEE

(Pl. V. 4-9)

On accession to the throne in the Śaka 1412 (1490 A.D.) king Dhanya Māṇikya issued some coins which bore his name and in some coins his queen's name (Kamalā) was also inscribed along with his name. Though the circular marginal legend of the coin under reference is not intact, yet it may be said that on the obverse of the coin "Śrī Śrī Dha/nya Māṇi/kyā Deva" and in around "Śrī Narasiṅgh Charaṇa Para Subhamastu (?) Śaka 1412" is written. On the reverse there is a lion which is the royal insignia of the middle age Tripura, and, above, there is a moon symbol. Weight and measurement of the said coin is 10.150 grams and 25 mms. respectively. (Pl. V. 4). So, it may undoubtedly be said that the coin in question was issued in the early part of the year of his coronation.

Another coin of Dhanya Māṇikya with the inscription "Arabinda Charaṇa Parayana Subhamastu Śaka 1412" was found before. But recently a silver coin of Dhanya Māṇikya with the above inscription is found.<sup>1</sup> This coin has an interesting feature. On the obverse, around the king's name the name of another deity is mentioned. In this respect this coin is of immense importance.

After Dhanya Māṇikya, the king that issued coin seems to be Deva Māṇikya. Some coins issued by him in the Śaka 1442, 1450 and 1452 are available so far. But recently a coin issued in the Śaka 1448 by Deva Māṇikya<sup>2</sup> is found. The legend on coin reads thus :

"Śrī Śrī Deva/Māṇikya De/ya Śrī Padmā/Bati Devouh."

On the reverse there is a right facing ornamented lion and below Śaka 1448, and, in above there is a moon symbol which is their family symbol; weight 10.500 grams, measurement 23 mm. matel silver, denomination-one rupee and the shape is round. (Pl. V. 5). Md. Reza-ul-Karim published one coin of Deva Māṇikya dated Śaka 1448 of Dacca Museum in the year 1956 in the *Journal of the Pakistan Historical Society*. But it may be pointed here that Karim could not give the correct reading of the date of the coin as it became invigible owing to decay. For this reason this coin is published to remove the curiosity of the numismatists.

After Bijaya Māṇikya, the second, his son Ananta Māṇikya became king. Only three type of his coins issued in Śaka 1486 and 1487 were known so far. But one coin issued by him in Śaka 1986 (1564-65 A. D.) has a different interesting feature.<sup>3</sup> The coin also prove that he was an ardent follower of Vaishnavism. Obverse of the coin in surrounded with ornamental works and within a square lining "Śrī Śrī Yuta An/anta Māṇi/kyā Deva" is written. On the reverse there is a figure of Lord Krishna with two attendants and below Śaka 1486; weight-10.550 gms., measurement-24 mm., matel-silver, denomination-one rupee and the shape is round. (Pl. V. 6)

It may be added here that in all other coins of Ananta Māṇikya we find the compound letters viz. 'Śrī Yutānanta'. But in this coin we see 'Śrī Yuta Ananta Māṇikya' in separate words. Perhaps the former is nothing



but done due to shortage of space. On the reverse, in the middle portion, there stands Krishna on a higher pedestal playing flute and beside him stand two ornamented women figures (*sakhis*) on two pedestals carrying lotus. But to the left side of Krishna there is one symbolic dot which cannot be identified satisfactorily at this stage. The dress of the women figures have resemblance with those of the Tribals of Tripura. "Regnai Barak" (cloth of men) i. e. 'Panchra' is the well known dress of the Tribal girls of Tripura. From the iconographic point of view also this coin has an immense importance and on studying the coin, it can decidedly be said that the designer of this coin and that of his father Bijaya Māṇikya issued in Śaka 1485 is one and the same man.

The last part of the 17th century and the beginning of the 18th century was full of tension and turmoil in Tripura. Conflict and hostility among the members of the royal family created an atmosphere of restlessness, the impact of which was felt by the public also. So, naturally, historical documents of that period are not available.

According to the Rājmalā, in 1122 T. E. (1634 Śaka/1712 A. D.) second Ratna Māṇikya was killed by his younger brother Ghana-shyam who became king with the name of 'Mahendra Māṇikya' and issued coins. From the coins of his successor, the second Dharma Māṇikya it is revealed that Mahendra Māṇikya reigned for two years only. It may further be mentioned here that according to Rājmalā, Mahendra Māṇikya was not at all a respectable king. Perhaps for this reason, no details were given about his kingdom. No name of his queen is found in the Rājmalā or in any other document.

It is known from the 'Bangladesher Itihasa' of R. C. Majumdar that only one coin issued

by Mahendra Māṇikya in the Śaka 1634 (1712 A. D) is kept in the collection of the British Museum in London. But two coins of same year, one a rupee<sup>4</sup> and the other a quarter-rupee,<sup>5</sup> are now found. The reading of these two coins are as follows :—

(a) **Obverse** : *Śrī Krishna pada/padma ma dhupa/Śrī Śrī Yuta Mahe/ndra Māṇikya De (va).*

In the centre of the inscription, there is a symbol of Śivaliṅga which was almost a traditional symbol of Tripura. On the reverse there is a left facing lion carrying Triśūla with flag and below, śaka 1634. Weight of the coin is 10.550 grams, measurement—24 mms., denomination one rupee and round in shape.

(Pl. V. 7)

(b) Reading of the quarter-rupee coin is as below :

**Obverse** : "*Śrī Śrī Yuta Mahe/ndra Deva*" and Śivaliṅga is in the centre. On the reverse there is a picture of lion and below Śaka 1634; weight 2.100 grams and measurement—15 mm.

(Pl. V. 8)

Both the coins are made of silver. Hence, these two coins are published for the information of the numismatists.

Second Jaya Māṇikya was the grandson of Jagannath Thakur who was the son of Kalyan Māṇikya. His only coin<sup>6</sup> issued in the Śaka Era 1661 (1739 A. D.) is found. Reading on the obverse is :

"*Śi (śivaliṅg) va / Haragauri pa (de) / Śrī Śrī Yuta Jayamā / nika Deva Śrī Yaśo vati Mahādevouh.*"

On the reverse, there is a lion carrying Triśūla and in below Śaka 1661. Weight of the said coin is 10.525 gms., measurement 24



mms., matel-silver, shape-round and denomination one rupee. (Pl. V. 9)

In the 4th volume, paga-37 of *Rājmalā* there is mention of 'Yaśodā', the queen of Jaya Māṇikya. Such as :

*"Jayamāṇikya Rājā Yaśodā nāme Rājñi/  
Ei nāme Gajasiksha Karila Āpani||"*

This is quite in conformity with the assertion of *Rājmalā* and it goes to corroborate the literary testimony. Simultaneously, it is also proved that this coin was issued at the time of his coronation. No other document of Jaya Māṇikya is available except this coin. Besides, the history of this period was full of uncertainty and palace conspiracy. So a sketch history of his period is given here.

According to the *Rājmalā* of Kailash Chandra Singh, after Mukunda Māṇikya, 'Subā' Rudramani Thakur became king in 1147 or 1148

T.E. (1737-38 A.D.) and took the name 'Jaya Māṇikya'. But in a short while Mukunda Māṇikya's son Panchkari Thakur dethroned Jaya Māṇikya with the help of the Nawab of Murshidabad and Panchkari took the name 'Indra Māṇikya' at the time of becoming king. But to take revenge, Jaya Māṇikya also took the help of Nazim, the Nayeb of Dacca, and imprisoned Indra Māṇikya in Dacca by tricks and then Jaya Māṇikya again became king. Indra Māṇikya was not discouraged at this. He also took the help of Hossen Koil Khan who was the commender of the the Nawab Alibaddin Khan of Murshidabad for his retaliation. With Koli Khan's help he outsted Jaya Māṇikya and again became king of Tripura. In such circumstances of conspiracy, Indra Māṇikya died suddenly. Jaya Māṇikya did not miss the opportunity. He again captured the throne but his reign did not last long.

*Note :* The coins illustrated in Pl. V. 1-2 are now in the collection of Mr. G. S. Beed of Calcutta and in Pl. V. 3-9 are in the collection of Mr. N. K. Bothra of Calcutta.



## SOME KASHMIR COPPER COINS OF AKBAR

N. G. RHODES

(Pl. VI. 1-19)

In March 1983, I was fortunate to find, with a Kashmiri curio dealer in Darjeeling, a bag full of copper coins of the Moghul Emperor Akbar. The bag contained exactly 100 pieces, so it was probably complete as purchased by the dealer in Kashmir, but the fact that there was such a round number strongly suggests that this was a selection from a rather larger group. There seems little doubt that the coins all came from the same original hoard, but there is no way of telling whether or not they form a representative selection of the hoard. The dealer in Darjeeling was totally unaware of what the coins were, and had certainly not done any sorting himself.

With one exception the coins were all copper dams dating from between Ilahi years 37 and 42, with the month of issue specified. The single exception was one half dam of the same basic type. All the coins were of the Srinagar mint. Since coins of this type from Kashmir are poorly represented in the main catalogues of Moghul coins, and no other hoard of this period from Kashmir has ever been published, this is a valuable opportunity to discuss the coinage in Kashmir at this period.

In Table page 57, I show the number of coins present of each month and year combination. Unfortunately, the striking was of poor quality, so it was not always possible to read both the month and the year, but one or the other was always legible. A selection of coins

is illustrated on the Plate VI, showing a typical obverses of one piece of each month that occurred in the hoard. Two months, Aban and Amardad, were not represented at all, and one month, Tir occurred in two forms; the early pieces had the word "mah" meaning "month" added, while on later pieces this word was omitted. A few Ilahi coins published by Valentine or represented in the British Museum collection and not in this hoard are mentioned in the Table with the appropriate source stated.

The earliest coin is of the 9th month of Yr. 37, and the latest appears to be of the 3rd month of Yr. 42. However, of the 55 possible months between these limits, coins were present from only 26. Also, no fewer than 36 coins come from a six month period beginning with the eleventh month of Yr. 37. A statistical analysis shows that this is a significantly different distribution that would be expected if coins were struck in equal number throughout the period. Hence, it seems probable that the production of copper coins of this type started in, or shortly before, the 9th month of Yr. 37, and the quantity struck reduced slightly during the latter half of Yr. 38, with relatively few being struck during Yrs. 40 and 41. It is not possible to say from the evidence of this hoard alone whether the issue of copper dams ceased in the first half of Yr. 42, or whether the hoard was deposited at this time, and coins continued to be struck.



The half dam of this coinage is particularly interesting, in that it is one of the few instances of the use of the word "Dam" on any Moghul coin, although this was a denomination very commonly used by contemporary authors such as Abu-l-Fazl.<sup>1</sup> Unfortunately, only the faintest trace of the denomination appears on this particular specimen, but clear examples are illustrated by Valentine,<sup>2</sup> and I reproduce these on my plate. It is worth noting that the die with the date was also used to strike full dams. It is doubtful whether this proportion of 1 half dam to 99 full dams is indicative of the relative production since Valentine lists 4 half dams compared with only 4 full dams of this type. Presumably, either the person who deposited the hoard had selected full dams, or alternatively the half dams were taken out of the hoard in Kashmir, and the single example that reached Darjeeling was left in by mistake. Valentine also lists a 1/4 and an 1/8th Dam, but there were no examples in this parcel.

One feature of the hoard worth noting is the absence of any pieces with the "bar and knot" design, found on all the earlier copper coins of Kashmir for the previous century, and on a few coins from the period of the hoard, notably on the 1/4 dam.<sup>3</sup> This implies that the copper coinage in Kashmir

had become fairly well standardized with that of the rest of the empire, in spite of its remoteness, and coins of local design were very much the exception. The absence of earlier coins may indicate that the earlier pieces, of purely Kashmiri types and denominations, may well have been withdrawn from circulation, although, without the full hoard, it is not possible to be certain. However, the presence of the "bar and knot" on the 1/4 dam, which is much the same weight as the earlier issues, may indicate that the old copper coins remained in circulation at this new value.

It is, interesting that only coins of Srinagar mint were present, showing that copper coins from the plains, although of the same design and weight standard, were not carried on the long journey up to Kashmir. Presumably the converse also applied, as Srinagar coins appear to be rare in the plains. This fact was noted by Rodgers,<sup>4</sup> when he declared that his specimen was "exceedingly rare" and added "I have only seen one other like it".

Looking now beyond the contents of the hoard, it is interesting to consider the historical background. Although Akbar had several attempts at a conquest of Kashmir earlier in his reign, it was only on 16th October 1586 that a Moghul army entered Srinagar, and

1. Cf. Abu-l-Fazl, "Ain-i-Akbari", Vols II & III by Col. H. S. Jarrett, Calcutta, 1868-94. This denomination, equivalent to 1/40 of a rupee, and weighing about 20 gms. was first struck during the time of Sher Shah, but seems to have been initially called a "paisa" or "tanka". The word "dam" is first found during Akbar's times.
2. W. H. Valentine, "The Copper Coins of India", Part 2, p. 236-7, coins 58, 60, 63 & 67.
3. W. H. Valentine, op. cit., coins 57 & 65. No. 65, apparently dated 4x, is of crude style, and may be an unofficial issue, although it could be 1/4 dam. No weight is given, and the source said to be "Rodgers", No. 57 may be a regular 1/4 dam, as it seems to be of fine style.
4. C. J. Rodgers, "The Square Silver Coins of the Sultans of Kashmir", 1935, Pl. III No. 40.



the commander Qasim Khan publicly proclaimed Akbar emperor of Kashmir, read the *khutba* and minted coins in his name. The coins struck were, presumably, the square silver coins that are known dated 994 AH and the copper pieces in the name of Akbar, struck to the same design and weight standard as those of the former Sultans.<sup>1</sup> It was, however, only in July 1589, during Akbar's first visit to Kashmir, that resistance to Moghul rule was finally ended when Yakub Shah Chak, the last Sultan of the Muslim dynasty that had ruled Kashmir for the previous century, submitted to Akbar and was pardoned, although he was exiled to Bihar.

During the early years of Moghul administration there were problems over land revenue. From early times, land in Kashmir was considered the property of the ruler, and revenue was collected locally, amounting to about one third of the produce, and a proportion passed on to central Government. Akbar noticed that the revenue from Kashmir fell short of the paying capacity of the Kashmiris, and in 1591 sent a new settlement officer, Qazi Ali, to investigate whether the revenue could be increased. Qazi Ali was, not unnaturally, extremely unpopular, particularly as the Governor and his officials had been retaining a greater proportion of his revenue than they should have been, and had been discovered !

The new official reassessed the revenue of each area, specifying that a proportion should be paid in cash, and the balance in kind. He

also proposed that the soldiery, instead of holding land, and deriving income in kind, should be paid in cash. The new assessment was resented by all, because it was generally regarded as too high, with a total of as much as half the produce being paid in tax. Also the soldiers were not happy to be paid in cash, which made them vulnerable to the likelihood that prices would increase in times of shortage. The result was a rebellion, during which Qazi Ali was killed.

Akbar lost no time in proceeding to Kashmir to quell the uprising. He had no difficulty in restoring order, and entered Srinagar in October 1592. He dealt severely with the rebels, but rewarded those who had remained loyal, and as part of his policy of conciliation both he and his son Salim (later to become Emperor Jehangir) married daughters of the Chak clan. Once again the matter of revenue was reviewed.

The new assessments of land revenue, following a period of maladministration would provide a natural reason for a recoinage, and it is interesting to see that the earliest of the copper dams described above is dated to October / November 1592, exactly the time when Akbar was in Kashmir organising the restructuring of the revenue system after the rebellion. It seems very likely that he would have encouraged the standardization of the coins of Kashmir with those of the other parts of his empire,<sup>2</sup> and he may have withdrawn from circulation or revalued the light

1. E. g. BMC "Muhammedan States of India", by S. Lane-Poole, 1815, No. 222. (Coin 221, dated 987, is clearly struck from an old die previously used by Yusuf Shah, such as BMC. 219 & 220.). For a copper coin of Akbar dated 994 AH, cf. Dr. M. Mitchiner, "World of Islam", No. 2997.
2. The Ilahi era had been introduced by Akbar in 992 AH, but was used virtually exclusively on all his coins after the year 1000 AH, which ended in October 1592, just at the time Akbar was in Kashmir.



coins that had been circulating in Kashmir previously, so as to restore the confidence of the population in the currency.

To consider further the question of the possible devaluation of the old coins, it is worth looking again at Abu-l-Fazl's description of the currency of Kashmir, as follows: "Rop Sasnu is a silver coin of 9 mashas. The Panchhu is of copper, equal to the fourth of a dam, and is called Kaserah".<sup>1</sup> He goes on to say that:—

40 Kaserahs = 1 Sasnu

1.5 Sasnu = 1 Sikkah

The Sikkah was presumably the Moghul rupee,<sup>2</sup> and hence 60 of the kaserahs would have been equal to a rupee. With the Ilahi dams valued at 40 to the rupee, and the old "Panchhu" valued at 4 to the Dam, the new value of the old copper coins would have been 160 to the rupee, an apparent devaluation of  $2\frac{2}{3}$  to 1. However, the standard currency of Kashmir at the time was not the silver rupee, but the "Kharwar" of rice, equivalent to about 117 lbs. The account of the different revenue assessments given by Abu-l-Fazl provides interesting further insight.

Apparently, Qazi Ali, in 1591, said that the average price of the "Kharwar" had been

29 dams, but for the purpose of assessing the cash equivalent for the proportion of the revenue that was to be paid in coin, the Kharwar was to be counted at the rate of about  $13\frac{1}{3}$  dams.<sup>3</sup> This seems a strange statement, but can be explained if we regard the first reference to "dam" as four old copper coins, now valued at  $\frac{1}{4}$  of the Moghul "Dam" or  $\frac{1}{160}$  of a Rupee each, which gives the Kharwar a value of  $4 \times 29/160 = 0.725$  Rupees. If we now take the second reference to the dam as the unit of account equal to 4 kaserahs, or  $\frac{1}{10}$ th of the silver Sasnu, this would have resulted in a cash value of the Kharwar of Sasnu 1.333, giving a ratio of  $1.333 \text{ Sasnu} = 0.725 \text{ Rupees}$ , or 1.839 Sasnu to the Rupee. This clearly would have undervalued the Kashmir silver coins relative to the Moghul rupee in the eyes of the Kashmiris, although it roughly equated to the actual ratio of weights<sup>4</sup>. Presumably the Sultans, and the first Governor of Kashmir under Akbar, had retained the difference as a contribution towards the cost of minting, and to provide a hidden profit for the state, or themselves.

The reassessment of revenue after the rebellion reduced the cash value of the

1. M. A. Stein, "Notes on the Monetary System of Ancient Kashmir", Num. Chron. 1899, p. 129. My interpretation differs slightly, in that Stein, following Cunningham, regards the "Rab Sasnu" as a "Double Sasnu", while I prefer Jarrett's reading and interpretation of the "Rop Sasnu" as meaning 'silver sasnu'.
2. This relationship of 1.5 of the Kashmir silver coins to the rupee was held during the time of Jahangir, who, when describing the monetary system of Kishtwar writes: "A coin of the name of Sanhasi is a relic of the old rulers of Kashmir, one and a half of which equal a rupee." (cf. S. H. Hodivala, "Historical Studies in Mughal Numismatics", 1923, p. 249, quoting Tuzuk, Tr. II. 139).
3. Abu-l-Fazl, op. cit., Vol. II p. 366 ff. Qazi Ali assessed revenue in cash of K. 9,01,663 as equal to 1,20,22,183 Dams; i. e. 1 Kharwar = 13.33 Dams.
4. The silver rupee weighs about 171 grains and the silver Sasnu weighs about 91 grains—a ratio of 1.839 to 1.



Kharwar to just over 11 Dams.<sup>1</sup> This would have set the relative value of the Rupee at  $1.1/0.725 = 1.52$  Sasnu, which was very close to the traditional value. Naturally, Akbar would not have encouraged the old square coins to circulate for long, as that would have encouraged hoarding of the new, high weight, rupees, and perhaps forging of the old square coins. He presumably tried to withdraw them from circulation, which would explain their rarity today, particularly as there would never have been any incentive to carry them from the hills to the plains.

The above calculations imply that the old copper coins, or "Panchhu", were devalued from 40 to the sasnu, or 60 to the rupee, down to 160 to the rupee. Whether this took place at the time of Qazi Ali in 1591, or in 1592 after Akbar's visit, or earlier in the 15th or 16th centuries is not certain.

After such a recoinage, it would initially be necessary to strike a larger number of coins to create an impact and replace those already in circulation, while once there were sufficient of the new coins in circulation, only a smaller number would have been required each month to supply new needs. This agrees precisely with the composition of the hoard.

Akbar's next visit to Kashmir occurred in June 1597, at which time there was a terrible famine, hardly helped by the presence of Akbar's vast retinue. According to tradition, in order to alleviate the distress of the people, he organised building project to provide

employment. It can hardly be coincidence that the latest of the copper coins in this hoard are dated to April/May 1597, just before the time of Akbar's visit. Whether the hoard was deposited at this time of hardship, or whether Akbar saw that copper currency was not helping the people, and ordered striking to cease, is uncertain. It should, of course, be mentioned in this context that the production of copper coins generally throughout the Moghul empire was cut back during the mid 40 of the Ilahi era, so this phenomenon was not unique, but seems to have taken place comparatively early in Kashmir.

During the period covered by this hoard, from the 1592 rebellion until 1597, no silver coins are known from Kashmir. However, after the famine, the first coin known to have been struck in Srinagar was a rupee dated to Ilahi Yr. 44 (Feb 1599-Feb 1600), but with no month; since this piece has not been published before, I give a drawing of it.<sup>12</sup> (Pl. VI). Beginning with the 1st month of Yr 45, silver rupees were struck in Srinagar with the month and year of issue, right up to the end of Akbar's reign in Yr.50; drawings of two examples are shown on the plate VI. During this period very few, if any, copper seem to have been struck. Only one dam and one half dam of Yr-47 have been published, but as the dates are so often rather poorly written, it is not impossible that the year may have been misread on these pieces.<sup>3</sup> The same applied during the rule of

1. According to Abu-l-Fazl, op. cit., Vol. II p. 366ff, after the reassessment of 1592 K. 10,11,330.5 were equivalent to 1,11,62,148.5 Dams; i. e. 1 Kharwar = 11.04 Dams.

2. In the author's collection.

3. Redger's coin mentioned above, drawing reproduced by Valentine, and Valentine No. 67. The date on the former seems clear from the drawing, but having handled many specimens, the caligraphy can be confusing. The date on the half dam illustrated by Valentine, which is now in the British Museum, is far from clear.



subsequent Moghul emperors, and until the time of Muhammad Shah, in the early 18th century, very few, if any, copper coins were struck in Kashmir.

In conclusion, this hoard is of great interest, in that it throws light on a period of Kashmiri numismatic history that has been difficult to study because of the lack of material, and during which major changes in the currency system occurred.

### Key to Plate VI

1. Dam. Yr. 38 Farwardin.
2. Yr. 42 Ardibihisht.
3. Yr. 38 Khurdad.
4. Yr. 39 Mah Tir.
5. 39. Tir.
6. Yr. 39 Shahrewar.
7. Yr. 40 Azar.
8. Yr. 40 Di.
9. Yr. 37 Bahman.
10. Yr. 37 Isfandarmuz.
11. Half Dam Yr. 42 Ardibihisht. (BM)
12. Yr. 38 Mah Mihr.
13. Yr. 4x Bahman. (BM)
14. Quarter Dam Yr. 38 Khurdad. (Val)
15. Uncertain. Yr. 4z ? (Val)
16. Eighth Dam Yr. 41 Khurdad. (BM)
17. Rupee. Yr. 44 —
18. Yr. 47 Amardad. (Rodgers)
19. Yr. 50 Ardibihisht. (Rodgers)

Note that the BM coins are all illustrated by drawings taken from Valentine Unless indicated otherwise, all drawings are from specimens in the author's collection.

### TABLE

#### Dams

Month	Year						Uncertain
	37	38	39	40	41	42	
Farwardin		7	3		V	4	1
Ardibihisht		6	1			2	3
Khurdad		7		1	1	1	3
Mah Tir		8	1				3
Tir			3				
Amardad							
Shahrewar			1				
Mah Mihr		4					2
Aban							(read 4x)
Azar	1	4		4	1		1
Di			4	2			3
Bahman	3	3	2				2
Isfandarmuz							1 (47 ?)
Uncertain	1						Rodgers)
Total	9	40	15	7	2	7	19

#### Half Dam

Farwardin		BM
Ardibihist	V	BM
Mah Mihr	1	BM
Azar	BM	BM
Bahman		(4x & 472)

#### Quarter Dam

Khurdad	V	
Eighth Dam		
Khurdad		BM



## COPPER COINS OF ELICHPUR

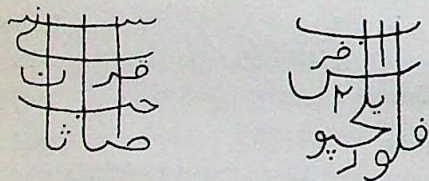
P. P. KULKARNI

(Pl. VII. 1-7)

Elichpur, now called Achalpur is situated in Maharashtra at 21° 18' N, 77° 33' E. Elichpur was conquered by the Mughal Emperor Akbar in the 31st year of his reign.

Silver rupees from Elichpur are known of Akbar and Jahangir. However, we know about the copper coinage only from Shah Jahan onwards. About the copper coins of Shah Jahan from this mint we know only one specimen from the collection of Mr. Eugene Leggett of Karachi.<sup>1</sup> The same was never published and we do not know anything about its legend.

Now I publish another coin with full details. 18.520 gms. 1.9 × 1.9 cms.



**Obverse :** *Sāhib qirān-i-sāni sanh xxxx*

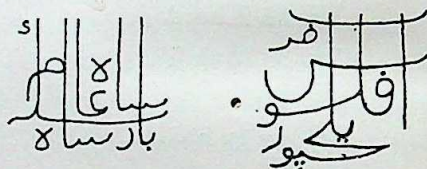
**Reverse :** *Zarb Elichpūr fulūs 2* (Pl. VII. 1)

The obverse legend is exactly similar to Shah Jahan's copper coins of Bairata and Daulatabad.<sup>2</sup> The only additional word is *sanah* at the top. The date has gone off the flan but it must be 1038 or 1039 as can be

conjectured from the regnal year 2 on the reverse.

Several copper coins of Shah Alam I from this mint have been published so far. I put forward three more coins which differ slightly from all those known, in the ornamentation or in the placement of the date.

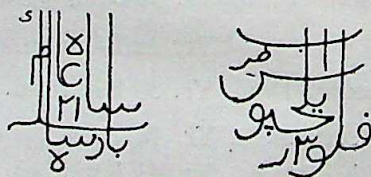
No. 1 : 18.830 gms. 2.2 × 2.2 cms.



**Obverse :** *Sikkah Shāh Ālām bādshāh.*<sup>3</sup>

**Reverse :** *Zarb Elichpūr fulūs* (date out of flan.) (Pl. VII. 2)

No. 2 : 18.570 gms., 2.2 × 2.3 cms.



**Obverse :** *Sikkah Shāh Ālām bādshāh* (11) 21.

**Reverse :** *Zarb Elichpūr fulūs 3.* (Pl. VII. 3)

No. 3 : 17.950 gms., 2.1 × 2.2 cms.

1. *PMC*, Introduction, p. lii.

2. A. H. Siddiqui, *ND*, Vol. I, pp. 49, 50.

3. The word *Mubarak* might be below *badshah*; making the legend—*Shah Alam badshah, sikkah mubarak*. (The line drawings show the full die of the coin. All the line drawings hereafter are drawn in the same way.)



**Obverse :** Same as coin No. 2, but a small design in place of the date.

**Reverse :** Same as coin No. 2, but the R. Y. placed between *seen* of fulus and *che* of Elichpur. (Pl. VII. 4)

These three coins and all the other published coins of this mint of Shah Alam I are roundish and artistic in executions.<sup>1</sup> The coin of Shah Jahan published here is also equally artistic in calligraphy and design. Thus we can think that till Shah Alam I the mint was producing good, artistic coins. However, all the known coins<sup>2</sup> of Aurangzeb Alamgir I of this mint go against this view. They are extremely crude, squarish and bad in workmanship. Now the question arises, while the coins of Shah Jahan and Shah Alam I of this mint are so good and why only the coins of Aurangzeb are so bad which were issued from this mint? It is interesting that the coins of Aurangzeb from other mints are very good.

A glance at the coins of Alamgir II, of this mint gives us the answer. I venture to say that these coins are not at all of Aurangzeb Alamgir I but are of Alamgir II.

On going through the coins of Alamgir

I/II we find that there are two major categories, one with the date and another without it. All the dated coins show a date belonging to the period of Alamgir II and we have no reason to ascribe the dateless coins to Aurangzeb.

The legend on these coins is *Bādshāh Ālamgir, Sikkah mubārak*. It is worth noting that the words *sikkah mubārak* are not found on any coin of Aurangzeb. The normal legend on the coppers of Aurangzeb is *Sanah julūs mub. rak*. Moreover, the name of the king is Alamgir and not Aurangzeb Alamgir. Alamgir alone is rarely found on the coins of Aurangzeb, and whenever it is so, it shows a date belonging to the relevant period.<sup>3</sup> As against this, the coins of Alamgir II always depict the word Alamgir alone. Azizu-d-din is never found on any copper coin.

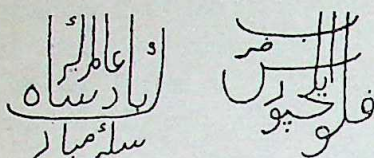
Thus we can undoubtedly conclude that all these coins are of Alamgir II. Looking at the variety of Shah Jahan's copper coins of this mint, there is nothing surprising if coins of Aurangzeb have not yet come to light.

For the convenience of readers one specimen is illustrated here.

1. Out of photographs of seven coins given in the *Catalogue of Coins in the Central Museum Nagpur*, part II, Pl. IV, only one (No. 228) is squarish. This coin is definitely not of Shah Alam I, it shows only a part of the legend, the name of the king is out of the flan. Such crude coins are mostly of Muhammad Shah and later kings. There are many such errors in the catalogue, for instance coin No. 1241 (Pl. XV), which doesn't show the name of any king, has been ascribed to Ahmad Shah and the coin No. 1790 (Pl. XXIV), which shows clearly the word *Muhammad* (of Muhammad Shah), has been ascribed to Shah Alam II.
2. PMC, 1956 to 1960, LMC, 3402 to 3404, NMC, 2281 to 2285. A few coins are roundish, but they are also crude.
3. W. H. Valentine, *Copper Coins of India*, pp. 67, 189.



19.520 gms.,  $2.1 \times 2.2$  cms.



**Obverse :** *Bādshāh Ālamgir* [*Sikkah mubārak*].<sup>1</sup>

**Reverse :** *Fulūs zarb Elichpūr*. (Pl. VII. 5)

From Muhammad Shah onwards the coinage show much degenerated form. The following coin, though crude, has the date inscribed in a very interesting manner.

18.210 gms.,  $1 \times 62.3$  cms.

**Obverse :** *Bād (Shāh Muhammad Shāh) Sikkah mubā (ra) k*.

**Reverse :** (*Fulūs zarb Elichpūr*). Numerals 2, 4, 5, 5 placed between the squares formed by *seen* and *laam* of *fulus*, *alif* and *laam* of *Elichpur* and *be* of *zarb*. Obviously it shows 24th regnal year of Muhammad Shah, and A. H. 1155.

Various coins of Shah Alam II are published so far. The following is a new variety.

17.910 gms,  $1.9 \times 2.0$  cms.

**Obverse :** *Shā (h) (Āla) m (bād) shā (h) (Sikkah mubārak)*. A star between the *ain* of *Ālam* (which is out of *flan*) and *sha* of *badshah*.

**Reverse :** *Fulūs (zarb) Elich (pūr) 1188*.

(Pl. VII. 6)

1. On some coins the *laam* of *Ālam* and *gaaf* of *gir* are joined together.
2. A. H. Siddiqui, *ND*, I, ii, pp. 45-49.
3. *Ibid.* C. R. Singhal, *JNSI*, XIII, p. 95.

The idea of the devices on these coins might have been borrowed from the Durrani copper coins of Derajat which might have come to this area by way of trade. The tigers on the Durrani coins and these coins are exactly the same. The legend on the reverse also shows appealing similarity. The mint name *Elichpur* is not inscribed as it was on the Mughal coins. *Elich* and *pur* are inscribed separately, thus making the *che* of *Elichpur* in capital from which looks like *jeem* of *Raj* on Durrani coins of Derajat. (See W. H. Valentine, *op. cit.* pp. 195-197).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

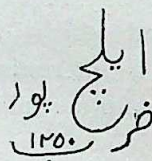
It is placed in normal fashion between *alif* and *laam* of *Elichpur* and *seen* of *Fulus*. 88 is placed vertically between the *laam* and *seen* of *fulus* and *alif* of *Elichpur*.

After Shah Alam II we do not find Mughal coins from this mint. Some anonymous coins with tiger on one side and 'Zarb Elichpur' on other have been published by A. H. Siddiqui.<sup>2</sup> There are two types of this. The heavier weighing 15-16 grams and the other 10-11 grams. The heavier coins bear a date 1250 (A. H.) and can be ascribed to Nāmdār Khān the then governor of Berar under Nizāmu-l-mulk.<sup>3</sup> The heavier coin published by Siddiqui shows tiger to left. I publish here one with tiger to right.

16.050 gms,  $1.8 \times 1.8$  cms (Pl. VII. 7)

**Obverse :** Tiger to right.

**Reverse :**



*Elichpūr*

1250

*zarb*.

I am highly thankful to Shri Raghunath Sanghi of Nagpur, Shri Manohar Kothalkar of Amravati and Shri Gopal Jhawar of Bhandara who have generously allowed me to study a large number of *Elichpur* coins from their collections, a few specimens from the same are included in this paper. I am also indebted to Shri P. M. Muley, Curator, Central Museum, Nagpur, for his kind help.



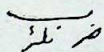
# A NEW TYPE COPPER COIN OF BURHAN NIZAM SHAH I (914 A.H./1508 A.D.-961 A.H./1551 A.D.)

A.H. SIDDIQUI

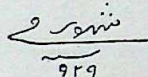
(Pl. VII. 8)

F. J. Thanawalla<sup>1</sup> described the copper coin of Burhan I, the second ruler of Nizam Shahi dynasty of Ahmadnagar with the following legend:

Obverse



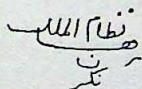
Reverse



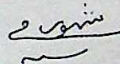
In my collection there is another type coin of this king. The details of this coin are as follows:

Metal: Copper, Shape: Circular, Size: 1.5 cms., Wt: 6.550 grammes.

Obverse



Reverse



Legend:

This coin bears the legend on the obverse as Burhan Nizamul-Mulk, Zuraiba Nagar, while it contains the usual legend 'Fi shahur San' or 'in the month of the year' on the reverse. One of the noteworthy peculiarity of the obverse is that it bears the name of the ruler as Burhan Nizamul-Mulk and the name is not appended with the regal title of 'Shah'. It has been noticed earlier<sup>2</sup> that none of the earlier rulers of these five dynasties of the

Deccan have borne the regal title of Shah *ab initio* as they had autonomous status and the Bahmani kings were ruling at the capital, Muhammadabad, Bidar. Burhan I, the second ruler of this dynasty was rebuked by Bahadur Shah of Gujarat for not using the regal title of 'Shah' but later on Bahadur Shah recognised it for using it.<sup>3</sup> This shows that Burhan I did not assume the title of Shah initially but used his name as Burhan Nizamul-Mulk. The first ruler of the dynasty was conferred with the title Ahmad Nizamul-Mulk by the Bahmani king Mahmud Shah and on this analogy the second ruler assumed the title of Burhan Nizamul-Mulk. Hence this coin bearing the name of the king as Burhan Nizamul-Mulk can be ascribed to Burhan I. He assumed the title of Shah on the advice of his preceptor and minister Shah Taher. According to Firishta Burhan Nizam Shah Baihri (I) who, contrary to the practice of Ismail Adil Shah (of Bijapur), made word Shah a part of his name and went to Burhanpur.<sup>4</sup> This is corroborated by the inscription dated 928 A.H. (1522 A.D.) on the mosque at Ashit (Bid district of Marathwada region of Maharashtra), where Burhan is entitled as Burhan Shah.<sup>5</sup> The date is missing on

1. NS, VII (48), p. 51.

2. JNSI, XXI, p. 64-66 ff.

3. Camb. Hist., Vol. III. p. 425-6.

4. Firishta, Vol. II, p. 219 (New Kishore edition)

5. EIM, for 1921-22, p. 30.



the reverse of the coin but it can be surmised that this coin was struck prior to A.H.928/A. D. 1522, when the king had not used the title of Shah. The name of the mint is inscribed as Nagar and not Admadnagar as it was originally called. It has been found that other rulers of these five dynasties also did not assume the title of Shah initially. As the

author of this note recorded earlier that Fathullah Imadshah, the first ruler of Imadshahi dynasty of Berar has borne the name Fathullah Imad-ul-Mulk<sup>1</sup> and Ali Barid, the second ruler of Barid Shahi dynasty has called himself Baridul-Mumalik.<sup>2</sup> Hence on the same analogy Burhan I named himself as Burhan Nizamul-Mulk on the coins initially.

1. *JNSI*, XXXVI, p. 142.

2. *Ibid*, XXXVI, p. 137.



# A COPPER COIN OF GOLCONDA SULTAN ABDULLAH QUTUB SHAH

## VARIKUTI VENKATA SUBBA REDDY

(Pl. VII. 11)

The coin described here under was brought to my notice by my friend Mr. C. Satyanarayana Reddy. It is a copper coin.

The coin which is circular has a diameter of 1.9 cms. and weighs 7.8 gms. It is well preserved. The legends on both sides of the coin are quite legible. On the obverse of the coin there is a legend in Persian script which reads "Sultan Abdullah Badshah Ghazi", while on the reverse it reads "Zuriba Darussaltanat Haidarabad". According to the legend found on the coin, it is clear that it belongs to Abdullah Qutub Shah, the seventh ruler of Qutub Shahi Sultans, ruling over the kingdom of Golconda. Abdullah has ascended the throne at an early age of 12 years only just after the demise of his father Mahammad Kutub Shah in the year 1626, and ruled till 1672. Coins issued by him are of two types known so far. He issued the legend on the first variety of coins in Moghul type with the legend on the obverse "Zuriba Darussaltanat Haidarabad". Unlike the coins issued by his predecessors, we do not find the year of issuing and the title "Qutub Shah", on these coins. It is known that Abdullah got this type of coins issued in the year 1656, after the invasion of

Aurangazeb. Of these the maximum weight is 13.44 and the minimum is 6.42 gms. The rarest coin of the same Sultan is preserved by a coin collector named Sri S. Ramayya. It weighs 24.07 gms. A coin with such a tremendous weight was not issued by any of Golconda Sultans except Abdullah.

The second type of coins issued by him do not bear the name of the Sultan. On the basis of name of mint, and the date, these coins are attributed to Abdullah Qutub Shah, and bear an interesting legend "Qutama Bilkhare-Vassadath" with the date 1068 A. H. on the obverse. While the reverse bears "Zuriba Darussaltanat Haidarabad". The legend on the obverse shows the down-fall of Qutub Shahi kingdom. Soon after the first year (1657 A.D.) of enthronement of Aurangazeb Alamgir the name of the Qutub Shahi Sultans was discarded from the Qutub Shahi currency. Some of these legends on the coins do not bear the date. A few of the Abdullah's coins of the same legend bear the date 1028 A. H. which appears to be an error of minting since the date 1028 A. H. is that of his predecessor's reigns. The maximum weight of these coins is 12.23 gms. and the minimum weight is 2.92 gms.



# 'TWO UNREPORTED COINS OF KUTCH STATE'

K. M. MOTA

(Pl. VII. 9-10)

On deep study of my collection, I have come across following two specimens of copper coinage of Native the State of Kutch which are not reported so far by any catalogue or research scholar.

Thickness : 3 mm

3.8-4.6 mm

Obverse : In Arabic

Same as 1

الوائق بالله المنان  
ناصر الانبيا والدين  
ابو الفتح

	1	2
Issued by	: Raosri Tama- chiji (1655- 1666 AD)	Raosri Prag- malji I (1698- 1715 AD)
Denomination	: trambiyo	Dokdo
Size	: 9.1-9.75 mm	18.3-19.4 mm
Shape	: round	almost round
Wt.	: 1.392 gms	8.354 gms

Reverse :

محمود شاه بن لطيف شاه  
السلطان

शह श्री तमाचीजी

शह श्री प्रागजी



# THE COINS OF SULTAN SHAMSUDDIN AHMED OF BENGAL, 836/1432

G. S. FARID

(Pl. VII. 12-14)

The coins of this sultan are very rare; only five have come to light so far. The recorded coins are as follows :—

\*1. Marsden, *Numismata*, Pl. XXXVII, No. DCCLXXIV, dated 836 AH. \*J. W. Laidlay, *JASB*, 1846, p. 372, pl. 10, dated 826 AH.

2. *BMC*, 2 coins of two different types, one dated 836AH.

3. Cabinet of the Dacca Museum-2 coins of two different types. One dated 836 AH.

Here it should be mentioned that the coin referred by Marsden and Laidlay is one and the same.

Recently I have purchased three coins of this sultan of which two are the recorded types whereas the third one is unrecorded one. The reading of the legend of the afore-said coins are slightly incorrect which I propose to rectify herewith in the light of my coins. The reading is as follows :—

Coin No. 1. Metal : Silver, Weight : 11 gms., Size : 29 mms.

Obverse :  
Within circle

لا اله الا

الله محمد

رسول الله

Margin :  
Within circle

فرب هذه السكة في الف (دز آبا) رسم -- ١

9

Reverse : Within  
ornamental circle

السلطان الا غلم  
شمس الدنيا و  
الدين المجاهد احمد  
شاه ابن محمد شاه  
السلطان

(Pl. VII. 12)

The coin is same as *BMC* No. 88 and Karim's type A. Marsden, Laidlay, Lane Poole and Karim have incorrectly read 'Abu al Mujahid', whereas the plate clearly shows 'Al Mujahid'. Again it is 'Ibn' and not 'Bin'. The legend at the reverse is not 'Within border of many foils' as described by Lane Poole. The coin bears the mint name of Firozabad which is being recorded here for the first time.

Coin No. 2. Metal : Silver, Weight : 11.5 gms.  
Size : 30 mms.

Obverse : In circle

ناصر  
امير المؤمنين  
غوث الاسلام  
والمسلمين خلد  
الله

Margin : Illegible

Reverse : In  
plain area

الموید بتاید  
الرحمن شمس الدنيا  
والدين ابوالمظفر احمد  
شاه ابن محمد شاه  
السلطان

(Pl. VII. 31)



This coin is same as BMC No. 89 and Karim's type B. Lane Poole has incorrectly read 'Khallad Mulkuhu' instead of 'Khallad Allah'. He further describes the legend at the reverse as 'Within circle' whereas my coin is clearly 'within plain area'. The word 'Ar Rahman' is wrongly spelt in my coin. Since this coin not illustrated in the BMC, the defect could not be spotted. Karim's reading is same as that of Lane Poole.

Coin No. 3. Unrecorded type,  
Metal : Silver, Weight : 9 gms.  
Size : 28 mms.

Obverse : Within circle

ناحر اسير المومنين  
نحو الاسلام  
وللمسلمين

Margin : Illegible

Reverse : In plain area

المجيد بتا (يد الرحمن)  
شمس الدنيا (والدين)  
راجل مظفر احمد شان  
(ابن) محمد شان  
(السلطان)

Here 'Alif' of 'al Duniya' is missing

(Pl. VII. 14)

The coins discussed above show that there are three types, one with the Kalima legend bearing the title 'al Mujahid', the second with the Khalifa legend bearing the title

'Abul Muzaffar' in a bigger flan, and, the third with 'Khallad Allah' in the Khalifa type in smaller flan and lesser weight. The date available on one of the coins is 836 AH, from the mint of Firozabad.

Unfortunately Karim has not illustrated the coins of the Dacca Museum whereas there is no coin of this sultan in the Indian Museum, Calcutta.

According to the Arab historians, Ibn Hajar and Sakhawi, Jalaluddin Mohammad Shah died in the month of Rabiul Akhar of the year 837 AH and in the same year Shamsuddin Ahmed Shah, his son, ascended the throne at the age of fourteen years.<sup>1</sup> But the epigraphic and numismatic evidences give different dates. Jalal's latest coin is dated 835 AH<sup>2</sup> and inscription 836;<sup>3</sup> whereas the coins of Ahmed Shah show that he came to the throne in 836 AH, the only date available on his coins.<sup>4</sup> It cannot be considered as a concurrent issue though the princes are known to have enjoyed the privilege of striking their own coins during the life-time of the reigning monarch, because there exists a coin of Nasir Khan, the murderer and successor of Ahmed Shah of that date.<sup>5</sup>

The author of *Miratul Asar* described him as a devotee of saints<sup>6</sup> and *Ferishta*<sup>7</sup> named him as a man of justice and morality who obliged people by his generosity. Riaz has painted a gory picture of this boy king. He called him a tyrant and a blood-thirsty sultan,

1. Ibn Hajar, *Inbau'l Ghumr*; Sakhawi, *A'd-Dau'ul-Lami Li Ahli'l-Qarni't-Tasi*, quoted by Z. A. Desai, *Islamic Culture*, July, 1958, p. 206.
2. N. K. Bhattasali, *Coins & Chronology*, p. 128.
3. Z. A. Desai, *op. cit.*, p. 205.
4. Quoted above in this paper.
5. G. S. Farid, *JNSI*, Vol. XLV, 1983, pp. 63-66.
6. A. H. Dani, *JASB*, Vol. XVIII, 1952, p. 166.
7. *Ibid*, p. 169.



who shed blood for nothing and used to cut open the body of pregnant women.<sup>1</sup> This barbarism is not credible from a lad of fourteen years, hence the statement of Raiz is not to be relied upon.

During Ahmed Shah's reign Bengal was invaded by Ibrahim Shah of Jaunpur who carried many prisoners with him. Ahmed Shah finding himself incapable against his mighty adversary sought help from the ruler of Herat, Shah Rukh.. son of Timur, who immediately intervened and wrote a drastic letter to Ibrahim Shah warning him of dire consequences if he ventured into the realm of Ahmed Shah in future.

The above statement has been quoted by Charles Stewart<sup>2</sup> as an excerpts from Ferishta, but the published texts of Tarikh-i-Ferishta does not bear this story.

However, the young Sultan fell victim to the intrigues of his courtiers and was murdered by Nasir Khan and Shadi Khan.<sup>3</sup> Riaz<sup>4</sup> and Nizamuddin<sup>5</sup> give the date of his death in 830 AH which is not correct in the light of numismatic evidences. Ahmed Shah rule for less than a year whereas history gives him a long reign of 16 or 18 years which ofcourse is not acceptable. With Ahmed Shah ends the dynasity of Raja Ganesh.

1. Trans. A. Salam, pp. 118-119.
2. *History of Bengal*, 2nd edition (Calcutta 1910), pp. 120-123
3. Riaz, Eng. Trans : A. Salam, pp. 118-119
4. *Ibid*, p. 119
5. *Ibid*, p. 118, fn. 3



## A COPPER COIN OF JODHPUR STATE

VARIKUTI VENKATA SUBBA REDDY

(Pl. VII. 1)

Recently Mr. R. Jaya Prakash Reddy, a colleague and close friend of mine, kindly brought to my notice a copper coin, which may be described as follows :

Metal : Copper; Diameter : 1.10 cms;  
Weight : 11.5 gms.

**Obverse :** *Sha Inglistan Emperor Hindoostan Edward Ashṭam Mubarak ba zaman* in Persian script and letter *Ram* in Nagari script.

**Reverse :** *Mahārājādhīrāja Śrī Umed Singh Bahādur* 1936 *Zarb Jodhpur Pavanna*. (Legend not complete on coin)  
(Pl. VIII 1)

The legend on the reverse of the coin enables us to ascribe it to Sri Ummad Singh Bahadur of Jodhpur State, who maintained his loyalty to the British crown by issuing the coins in the name of each of the successive rulers year by year. The Jodhpur State issued the present type of coins in the name of Edward VIII in 1936 whose coins are known in the series of the coinage of his country. As much these types of coins are taken to be the most prized of modern coins. It is clear that the value of the present coin was  $\frac{1}{4}$  Anna.

By the time of East India Company won the battle of Plassey and made a beginning of the establishment of British dominion in India, there were a number of independent native States scattered throughout India. They were mutually hostile to each other and failed

to stand united against the common enemy. By dint of superior military power, the Company ultimately annexed the whole country by 1865, though some native rulers were still allowed to exist after they accepted the British paramountacy. But the company did not interfere with the coinage of native States.

The native States carried on the impression of Mughul Emperors on their coins uninterrupted. After the revolt of 1857 the last Mughul ruler Bahadur Shah II deported to Rangoon where he died, and the whole situation changed. Now the retention of the name of the Mughal ruler on the coins of the native States had no meaning. So the English administrators became very anxious of having their queen's head or something else on the coins of native rulers just to admit British paramountacy and to indicate their own subordination. But the Government of British India did not dare to take any step keeping in view the revolt of 1857.

The native rulers, however, themselves were anxious to express their loyalty to the English Administration. So, they removed the Mughul super inscriptions from their coins and got imprinted the name of English queen. In 1876 the India Government offered these States to mint their coins free of charge, if they agreed to close down their own mints and to send the metal for coining to the English mint and to have them uniform with the British Indian coins. But this offer was



accepted by very few States. Among them Alwar and Bikaner are prominent.

In 1836 most of the native States accepted to surrender their right of coinage if the British Government purchased their coins at market value. Consequently the

right of coinage was retained only by 19 States. But, it is only Hyderabad, Mewar (Udaipur) Jaipur, Travancore, Kutch, Gwalior, Jodhpur, Indore and Baroda that regularly issued their coins, till they were merged in the Indian Republic.



## A COPPER TOKEN FROM SOUTH INDIA

ROMA NIYOGI

(Pl. VIII. 2)

Eighteenth and nineteenth century tokens of India are generally made of gold, silver or base metal plated or coated with silver and these are quite abundant in number and varied in types. The copper tokens struck during this period are, however, not available in kinds or quantities. The token<sup>1</sup> which is being noticed in these lines may be described as follows :

**Metal :** Copper, **Shape :** Circular, **Size :** 31 mms. (approx) **Wt :** 4.7 gms. (approx)

**Obverse :** Within a narrow serrated border under a wide convex canopy the *Ramābhisheka* scene; on a throne under an umbrella sit Rama and Sita in *ālīngana* pose; 4 attendants on two sides, one on the right being Hanuman, with various objects like *chāmara* and others in their hands.

**Reverse :** Border as above, legend inside is arranged in 5 lines : Gaur/i/Mahori/Sankar/Guntoor. (i. e. Gauri-Sankar Mahori-Guntor).

(Pl. VIII. 2)

Since the *Ramābhisheka* scene has been introduced on this piece it should be classified as a religious token. However, the religious tokens produced during this period depict religious topics or deities on both sides; but on

the reverse of this token the manufacturer has mentioned his identity and the place of minting (probably also residence). If this Gauri-Sankar had been in some trade or business the token could have been explained as an advertisement medium; but on the token he describes himself as a *mahori*, that is, a clerk or an accountant (probably in some Indian or foreign firm or in the E. I. C.). Of course he may have had circulated such pieces to celebrate some auspicious occasion in his family but the reverse legend does not refer to any. As such the motive for production of such a piece remains obscure.

A comparative study of the weight and size of this token and those of some of the E. I. C copper coins for the Madras Presidency yields interesting result. In 1803 a XX Cash copper coin weighing 13 gms. and measuring 31 mms. was issued for the first time. In 1808 the X Cash copper coin of lighter type was issued measuring 25 mms. and weighing 4.7 gms. It is interesting to note that the token under discussion was roughly equal in size to the XX Cash piece mentioned above but it has adopted the weight of the lighter type X Cash of 1808. It is therefore certain that the token of Gauri-Sankar Mahori was manufactured some time after 1808, probably during the first quarter of the 19th century.

1. This token is being published with the kind permission of Sri G. S. Beed of Calcutta to whose collection it belongs.



## FOUR NEW E. I. C. TOKENS

ROMA NIYOGI

(Pl. VIII. 2-6)

The tokens discussed in these pages have been characterised 'East India Company Tokens' because they bear strong resemblance to some coins issued by that body in the late 18th and early 19th centuries in India. In the pages of the *JNSI* several such tokens have already been published; some of these, manufactured by jewellers and ornaments merchants like Nizamu-Din Hatrini, Fateh Din, Nabi Baksh and Pyrelal Sarraf were meant to be used as ornaments;<sup>1</sup> some again were struck by persons like Suraj Singh and Gangadhar Rasukul who do not claim any association with jewellery or ornament trade.<sup>2</sup>

Of the four tokens under discussion two sikkah-sized silver ones bear signs of being worn as ornaments; impressions on these pieces, sharp and clear, are in good relief. The third sikkah-like token in silver-dipped base metal is not very well executed; the legend is in low relief and part of it is obliterated. The fourth in silver is thinner and lighter than the sikkah-rupee and seems to have been used as ornament; the impressions on it, though clear, is in low relief and looks worn to smoothness.

The tokens may be described in detail as follows :

No. 1. Metal : Silver, Shape : Circular, Size : 27.5-28 mms. approx, Weight : 11.5

1. *JNSI*, XXXI, p. 176ff., XXXVI, pp. 154ff., XXXIX, pp. 174f., XL, pp. 156f.

2. *JNSI*, XXI, pp. 176ff., XLII, pp. 49ff.

3. It is in the fitness of things that Sher Muhmmad has introduced a *sher*, that is a lion on his token.

gms. (approx). It is of uneven thickness, hammered edge, and uneven oblique milling.

**Obverse :** Legend within a dotted border slightly off the flan—*Alah hami din Muhammad/shah/Sayah fazl Sher Muhammad Badshāh/sikkah/Zad bar haft Kishwar*. A quadruped, probably a lion to the r. of Kishwar.<sup>3</sup>

**Reverse :** Legend within a dotted border—*Manus/maimanat/sanah 19 Jalus/zarb Murshidabad*. (Cinquefoil to r. of 19). (Pl. VIII. 3)

No. 2. Metal : Silver, Shape : Circular, Size 27-27.5 mms. (approx). Wt. : 11.5 gms. (approx). Of uneven thickness, hammered edge and oblique milling.

**Obverse :** Within a dotted border inside a raised rim slightly off the flange—the usual 'Alah hami din....' legend found on the coins of Shah Alam II; a crescent below *Shah* of Shah Alam and two English letters H and M with a dot between them placed to the r. of Kishwar.

**Reverse :** as on No. 1. (Pl. VIII. 4)

No. 3. Metal : Base silver coated, Shape : Circular, Size : 26.5-27 mms. (approx). Wt. : 11.4 gms. (approx). Half-hearted attempt at oblique-milling the edge at intervals.



**Obverse :** Within a raised dotted rim mostly off the flan—*Alah hami din Muhammad/Shah/Rabi Baksh Multan..../sikkah/Ragistari Kalkattah.*

**Reverse :** As on No. 1 excepting the last line which reads—*Kalkattah Hindostan.* (a small crescent to the l. of the first line; the cinquefoil in the 2nd time is almost obliterated).

(Pl. VIII. 5)

No. 4. Metal : Silver, Shape : Circular, Size : 24.5-25 mms. (approx), Wt. : 5.15 gms. (approx). A light thin piece, legend in low relief worn to smoothness.

**Obverse :** Within plain narrow raised rim—first four lines as above. 5th line 'Mushtaq Ahmad'.

**Reverse :** As on Rev. No. 1 excepting the last line which names the place of minting as *Hindostan*.<sup>1</sup>

(Pl. VIII.6)

An interesting feature of all these tokens is the care which has been taken by the respective manufacturers to imitate the machine-struck sikkahs of the E. I. C. which were in circulation in the late 18th and early 19th centuries. Weights of the E. I. C. sikkahs of the period vary between 10.7 and 11.6 gms. The first three tokens fall well within this range of weights and the lighter one also approximate the lowest scale as a half rupee piece. The sizes of the machine-struck sikkahs generally range from 26 mms. to 27.5 mms. and most of the tokens also conform to this weight standard.

So far as the legends on the tokens are concerned, on the obverse of all the four '*Alah hami din Muhammad*' legend of Shah Alam II

has been adopted with necessary additions and alterations to introduce the identities of the persons responsible for striking these. Needless to say the E. I. C. sikkahs have the accurate legend. On the reverse the first and second tokens have adopted the 19th san sikkah rupee legend as it is with the cinquefoil mint-mark; on the third and fourth only the mint-name Murshidabad has been changed into 'Kalkattah-Hindostan' and 'Hindostan' respectively.

It may be noted that none of the manufacturers of those tokens claim their products to be 'zarb mawafiq Murshidabad' though these are careful imitations of the machine-struck coins with the mint-name Murshidabad; also they have inserted their names and some times even mentioned original home and place of business and they have also not specified the nature of their trade or business. These might indicate that though some of these were used as ornaments, originally these may not have been struck as ornamental pieces.

Like the Murshidabad sikkahs of the late 18th & 19th centuries these tokens are all dated in the frozen year 19. The E. I. C. sikkahs, however, have been modified many times by changing the treatment of the edge or by adding various privy marks or letters in the designs of the obverse and reverse. The available records indicate that the oblique-milled sikkahs with the mint name Murshidabad were issued during the years 1793 through 1818 and subsequently till 1832 straight millig was adopted; after that date a small crescent was introduced on unmilled coins. The manufacturers of token coins generally show a tendency to imitate the latest designs and novelties; it may thus be suggested

1. An enlarged illustration of this token has been supplied.



that Sher Muhammad and HM introduced their tokens in the late 18th or early 19th century. The use of initials already noticed on some other E. I. C. tokens is interesting because the Indians of the period were not in the habit of using initials instead of their full names and HM may not have been an Indian. Rabi Baksh hailing from Multan but registered at 'Kalkattah' certainly struck his token some time after 1832 when the crescent was introduced on the unmilled coins; it also bears a crescent on the reverse. But Rabi Baksh seems to have wavered in his choice between oblique-milled and unmilled types and had finally oblique-milled his token faintly with groups of three or more strokes with unmilled gaps in between. For the fourth token, a thin broad piece with plain edge and slightly raised rim, it is rather difficult to suggest any

date. On the obverse of this token instead of a big crescent under *shah* of Shah Alam, which replaced the 'sun' on and from the 10th R.Y., a cluster of six dots appears. On the E. I. C. Muhars and half-Muhars of the 18th-19th centuries in the same position a cluster of 7 dots is generally found. Mushtaq Ahmad seems to have roughly copied the design of the E. I. C. gold coins on his silver token. Its size, however, does not conform to the sizes of the half sikkahs or half muhars of the period.

In conclusion it may be suggested that these tokens which were obviously not religious tokens do not also seem to have been manufactured as ornament-tokens; rather they may have been introduced as commercial tokens to be used as fiduciary coins in restricted trade circles.

1. *JNSI*, XX pp. 54ff. Pridmore, *Coins of the Br. C. Wealth of Nations*, Pt. 4, Vols. I & II pp. 273-75.



## COINS OF THE REPUBLIC OF INDIA

D. MUKHERJEE

(Pls. XII-XVII)

India achieved her independence in the year 1947, but no new coin was issued by the Government of India before 1950 and currency, which was in circulation prior to the attainment of the independence with the effigy of last British King George VI, continued to be struck with the frozen date '1947.' Some of these coins (rupee, half-rupee and quarter-rupee) are still found in circulation among the present currency of India. (Pl. XII, Nos. 1-10).

### Mint and mint marks

After independence, the Bombay and the Calcutta Mints were operating simultaneously since 1948. A third mint of Hyderabad was taken over by the Government of India on the 1st April 1950 after integration of that state with the Indian Union. This mint began striking pice pieces in 1953 as a Sub-mint of the Bombay Mint using Bombay Mint dies with the mint mark 'diamond' split vertically, and sometimes, 'incuse dot within a dot' or a fine pointed star. The products of Bombay Mint bear a dot or diamond below the date. Calcutta Mint has no mint mark.

All the denominations of the anna / pice series were minted at the Bombay Mint, while the Calcutta Mint issued only half-rupee, quarter-rupee, half-anna and pice pieces. Pice pieces had also been struck at Hyderabad Mint since 1953.

Besides minting coins, the functions of the mints is to design new devices for coins with approval of the Government of India. After

minting they hand over the coins to the Reserve Banks of India within their respective zones for putting into circulation. The Reserve Banks in their turn, distribute the coins to the public across their own counters and through the other banks within their jurisdiction for general circulation. Sometimes after the circulation when the coins are not fit for circulation they are to be withdrawn from the market. This is generally done by the State Bank, other Banks and Government Treasuries. And after withdrawal, the withdrawn coins are deposited to the mints for melting and to recover metal from it.

In addition to the production of coins, all State decorations and medals which are awarded by the Government of India to the individuals for various outstanding merits like Bharat Ratna, Padma Bibhusan and such others, and also military and police medals etc. are minted in the Government mints. Private medals also are minted in these mints with the permission of the Government of India.

On the occasion of the celebration of her 3rd Anniversary of Independence, on the 15th August, 1950, the Government of India introduced the first series of coins. In minting coins, though they followed in all respect the pattern and technique of Indo-British coins, they have tried to introduce an artistic device on the obverse of the coins, i. e. the 'Lion Capital' of the Aśok an pillar found at Sarnath (our National Emblem) connected with ancient



tradition and culture of the land. Consequently, the new rupee, half-rupee and quarter-rupee are found to have been struck with the 'Lion Capital' with a star below on the obverse and English inscription around the margin 'Government of India.' On the reverse, the name of the denomination 1,  $\frac{1}{2}$  and  $\frac{1}{4}$  flanked by two ears of corn (with inscription in English and in Nogari : *Rupee* and *Rupeya*). Coins of the lower denominations, i. e. the two-anna, one-anna, half-anna pieces, bear on the obverse the 'Lion Capital', while the reverse shows a 'standing bull'. The reverse of the one pice coin has 'prancing horse'. These two animal figures are also taken from the abacus of the 'Lion Capital.' All these new coins, excepting the bronze single pice, are identical in respect of shape, weight, size, edge and metal compositions with their respective counterparts issued in the name of the George VI. The bronze one pice with the standard weight of 60 grains and afterwards, a thinner variety was minted with the weight of 45 grains had to be issued in order to replace the washer-type copper paise which had been in circulation since 1943. (Pl XII, Nos. 11-17).

The metals used for these new coins were pure nickel, cupro-nickel and bronze. The rupee, half-rupee, and quarter-rupee were made in pure nickel. The two-anna, one-anna and half-anna pieces were made in cupro-nickel, while the one pice was in bronze.

\* Language used on these coins are English and Hindi. The obverse bears only English inscription and the reverse shows both Hindi and English writings.

The rupee coins had security edge. Half- and quarter-rupee coins had upright milled edge. The two-anna, one-anna, half-anna and one-pice coins had plain unmilled edge.

This series of coins issued since 1950 was continued till the introduction of new coins of the decimal system, on 1st April 1957.

The decimal system was introduced from 1st April 1957 and this may be regarded as a landmark in the history of numismatics of this country. In fact, this was mooted as early as 1851 by the Assay Master of the Mint of Fort St. George (Madras)<sup>1</sup> but meanwhile a proposal for abolition of the Madras Mint came and it did not materialise. Again, they had planned to introduced decimal coinage on the American pattern just one year before Independence in 1946 and this also could not be finalised at that time due to the unsettled political and financial condition of the country following the partition. However, in September 1955 the Indian Coinage Act of 1906 was amended and the Government of India was empowered to enforce the metric system in coinage which came into force with effect from 1st April 1957.

Now, rupee is being reckoned equal to a hundred paise and these coins were designated as 'Naya Paise' in order to distinguish them from their old anna-pice counterparts. Under this decimal system rupee remained the same in respect of value and nomenclature. The half-rupee and quarter-rupee coins have respectively become 50 and 25 'naya paise', but their value did not change. The other denominations were 10, 5, 2, and 1 *naye paise*. Subsequently, aluminium-magnesium 3 paise and aluminium-bronze 20 paise

1. P. L. Gupta, *Coins*, p. 174. Original record has not been available, so secondary source of information is given.



coins were added to this new series in 1964 (1.10.'64) and 1968 (23.12.'68) respectively, as regular issues. As the value of a rupee, half-rupee and quarter-rupee remained the same, only lower denominations, i. e. 10, 5, 2 and 1 naya paise pieces were struck in the first instance and were put into circulation with effect from 1st April 1957, though a few pieces of 25 naya-paise were struck later in the same year and the 50 naya-paise coin was put into circulation in October 1960. The rupee coins under this system were struck first in July 1962 from Calcutta Mint only.

So far as the designs of the obverse and reverse of coins under decimal system are concerned, the obverse of the rupee coin shows as usual the 'Lion Capital' within dotted border with inscriptions 'Bharat' in Hindi and 'India' in English instead of 'Government of India' of earlier anna-paise series. On the reverse, denomination is flanked by two ears of corn in the centre. The denomination in numeral along with the date is indicated in English, but denomination in word both in Hindi and in English is inscribed on either side as '*Rupeya*' and '*Rupee*' (Pl. XIII, No. 1) respectively.

The obverse design on all other denominations is more or less the same as the rupee, but a notable change is found on the reverse of all coins (below the rupee coin), the denominations in word and fractional relationship of all the lower denominations with one rupee (i. e. 100 units) is inscribed in Hindi. In this connection it may be mentioned that this system of writing the word naya-paise on all lower denominations have been omitted since 1964 after the another amendment of the Indian Coinage Act, 1906. A new series of coins in paise denomination from 1 paise to 50 paise were issued on 1st July 1964. The weight, shape, size and metal

composition of this new (paisa/paise) series of coins were identical with the corresponding issues in naya-paisa/paise series. Henceforth, the denominations in word, viz., 'Das paise', 'Panch-paise', etc. instead of *Naye paise* of earlier series, are found to have been inscribed on coins along with the fractional relationship in Hindi.

Initially, metal composition of all coins remained identical with the earlier issues but the weight and size of the coins as well as edges were changed and altered to some extent. The weight and size also conformed to decimal system (i.e. in grammes and millimetres).

Change in metal composition and in design on the obverse and reverse of the coins are to some extent interrelated. During the last 35 years (i. e. since 1950 upto the present day) the Government of India had to make various changes in alloy composition and design of the obverse and reverse of the coins mainly for the continual rise of metal prices. As a result, this had to be done to maintain the relationship with the cost of production and face value of a particular coin.

### Ek Paisa (one paisa)

The first noticeable change in respect of metal composition is found in 1932 (i.e. 22. 3. '62) with the introduction of nickel-brass naya-paisa, with the same obverse, and reverse designs, replacing the bronze one naya-paisa issued in 1957. Another set of one pice was brought out in the same metal with the inscription one paisa (Ek Paisa omitting the word *naya*) in 1964. (Pl. XIII, No. 25). This was again replaced by a square aluminium-magnesium paisa without indicating the fractional relationship on the reverse of the coin in 1966. (Pl. XIII, No. 26.)



**Do Paise (2 paise)**

The cupro-nickel 2 naya paise pieces were introduced first under decimal system in 1957 (Pl. XIII, No. 21). A new set of 2 paise pieces without the word *naya* was issued in January 1964 in the same metal with the same obverse and reverse designs. New denomination 2 is written in English and Paise, both in English and Hindi along with the fractional relationship in Hindi as above. This was again replaced by a set of aluminium-magnesium 2 paise in 1965 without indicating the fractional relationship on the reverse. (Pl. XIII, No. 23).

**Tin Paise (3 paise)**

In the meantime, a hexagonal three paise pieces in aluminium-magnesium were introduced in 1964 without indicating fractional relationship on the reverse of the coin. In fact, the system of writing fractional relationship on the reverse of coin below one rupee began to be stopped since 1964 after the amendment of the Indian Coinage Act of 1906 and finally it was discarded from all coins from 1972 (Pl. XIII, No. 20).<sup>1</sup>

**Panch Paise (5 paise)**

After 1957, a new set of Pancha Paise pieces were struck on 1. 7. '64 with the inscription 5 in English and Paise in Hindi and English instead of *Pancha Naye Paise* of earlier issues in 1957. (Pl. XIII, No. 13). This was replaced by aluminium-magnesium pieces in 1967. (Pl. XIII, No. 19). Apart from these regular 5 paise pieces DOC (Development

Oriented Coins) Commemoration series were struck since 1976 to 1979 (Pl. XVI, No. 4, 7, 11, 15) for regular circulation.<sup>2</sup>

**Dasa Paise (10 Paise)**

The cupro-nickel ten paise pieces were restruck (after 1957) on 1.7. '74 with different legend, 10 Paise in English, Dasa paise in Hindi omitting the word *naya*. A new ten paise pieces in aluminium-bronze along with the 20 paise in the same metal were introduced on 23.12. '68 with the same obverse and reverse devices and these were again replaced by aluminium-magnesium pieces with different obverse and reverse design in 1971. These new coins were thinner and wider in flan than those of earlier pieces (Pl. XIII, No. 15). In 1983 again aluminium-magnesium 10 paise (along with 20 paise) pieces were put into circulation as regular currency. These coins are with different reverse design (Pl. XIII, No. 16) of lighter in weight and smaller in flan than those of earlier issues (Pl. XIII, Nos. 12, 13, 14). Beside these, some ten paise pieces were brought out in DOC Commemorative Series in 1974 to 1982 almost in every year (Pl. XV, Nos. 2, 9, 11) and (Pl. XVI, Nos. 3, 6, 10, 14; & Pl. XVII, Nos. 13, 16) for normal regular circulation.

**Bisa paise (20 paise)**

A new circular aluminium-bronze 20 paise pieces were introduced for the first on 23.12. '68. (Pl. XIII, No. 10). The obverse of these coins show as usual lion capital and legend

1. Two anna, one anna and half anna pieces were withdrawn from circulation since 1964.
2. Cupro-nickel 5 and 2 paise were called in from circulation with effect from 1st June 1970. Minting of all denominations below 5 paise has been stopped after 1970 and since 1971 these denominations are being struck in the Bombay Mint only for inclusion in the 'Proof Set' offered by the Mint to the Collectors and not for general circulation.



Bharat in Hindi and India in English on either side of the 'Lion Capital'. The reverse shows a lotus in the centre. On the top of the lotus, name of the denomination 20 in English, paise in English and in Hindi on two sides of the lotus. (Pl. XIII, No. 10). The year 1968 (in English) is marked below the lotus. Besides, two other 20 paise pieces in aluminium-bronze were struck on the occasion of the Birth Centenary of Mahatma Gandhi in 1969 (Pl. XIV, No. 7) and as FAO (Food and Agriculture Organisation) Commemorative Coins in 1970 for general circulation (Pl. XIV, No. 9). But FAO Commemorative pieces were again issued in 1971 to mark the closing of the ceremony which were not for circulation. Due to short supply of nickel and to minimise the use of the same these 20 paise and 10 paise pieces in aluminium-bronze were put into circulation on and from 23.12.'68 to replace the cupro-nickel 10 paise and nickel 25 paise. But Government of India had to stop minting of these coins and they were ultimately discontinued in 1971, since their golden yellow colour induced some people to hoard them and melt them for manufacturing of some other objects.<sup>1</sup> But 20 paise pieces in aluminium-magnesium, in different shape, size and design were introduced in October, 1982. During this year, at the request of FAO of the United Nations, a set of 20 and 10 paise coins were minted as FAO Commemoration issues on 16th October, 1982 with different reverse designs. On the obverse below the national emblem, i. e. the Lion Capital, a new Nagari legend "*Satyameva-jayate*" has been inscribed. The new reverse

design of these FAO coins is a globe in a pair of palms and an ear of corn is placed vertically on the globe. The word F. A. O. and 1982 are written clockwise. (Pl. XV, No. 1).<sup>2</sup> In 1983 again a 20 paise coin was issued as FAO Commemoration coin with the symbol of "Fisheries" in the same shape and size, and with the same obverse design as of earlier ones. (Pl. XV, No. 3).

### Pachis Paise (25 paise)

Nickel 25 naya paisa pieces were introduced under decimal system in 1957. (Pl. XIII, No. 7). The obverse of these coins shows Lion Capital in the centre with inscription 'Bharat' in Hindi and India in English, and on the reverse, numeral 25 in English along with fractional relationship and the word 'naya-paise' is written in Hindi. The date in English is marked below. 25 paise pieces (i. e. without the word *naya*) were issued in 1964 (1.7.'64) (Pl. XIII, No. 8) with same obverse and reverse design. The cupro-nickel 25 paise pieces were introduced in 1972 without mentioning the fractional relationship of the denomination to rupee on the reverse. (Pl. XIII, No. 9). 25 paise in cupro-nickel were also struck in D. O. C. and commemorative series in 1980, 1981, 1982 respectively. (Pl. XVI, No. 2, 5) and (Pl. XIV, No. 15).

### Pachas Paise (50 paise)

The pure nickel 50 naya paise pieces were first struck in 1960 with the same legend and symbol as on other denomination. 50 paise pieces in nickel (without the word *naya*) were introduced in 1964. (Pl. XIII, No. 5). This

1. As a result of these, 10 paise coins in aluminium-magnesium were introduced in 1971 instead of earlier cupro-nickel pieces. A new 25 paise pieces in cupro-nickel were struck in 1972, replacing the earlier nickel ones.
2. In 1982, besides the FAO coins, 20 paise pieces were put into circulation as regular issues with different reverse design. (Pl. XIII, No. 11).



was again replaced by a set of cupro-nickel pieces in 1972 (without mentioning the fractional relationship of this unit to rupee. (Pl. XIII, No. 6). A new series of 50 paise coins have been introduced in 1984 with new obverse and reverse designs. (Pl. NII, No. 6A) On the obverse below the Lion Capital Nagari inscription 'Satyameva jayate' is inscribed. On the reverse numeral 50 in English is marked in the centre, 'paise' in Hindi and in English is indicated on either side of the numeral. The date '1984' is marked below. Apart from this 50 paise pieces were issued in DOC and Commemorative series in 1964, '69, '72, '73 and '82 (Pl. XIV, Nos. 2, 3, 6, 11; and Pl. XV, Nos. 5, 7).

### Rupee Coin

The rupee coins were introduced first in 1962 (Pl. XII, No. 1) under the decimal system and were continued upto 1970 without any major change. But a very small quantity of rupee coins was struck only from Bombay mint in 1970 and a new rupee coin was struck in 1975. In 1975, Government of India decided to issue cupro-nickel rupee coins as substitutes of one rupee-notes, which were to be withdrawn from circulation gradually. These cupro-nickel rupees are thinner and lighter than the earlier pure nickel pieces (these are of 8 gms. instead of 10 gms. in weight). But in general appearance (i. e. in size, shape and design) these are identical with the pure-nickel coins (Pl. XIII, No. 2). The issue of 1970 is scarce because in the decimal currency series pure nickel rupees were issued only twice in 1962 (only from Calcutta Mint) and in 1970 (from Bombay Mint). In 1975, there was a change in metal composition as well as a reduction in weight which had increased the intrinsic value

of the issues of 1962 and 1970 in comparison with the issues of 1975. This led to hoarding and melting of pure-nickel pieces specially of the issues of 1970, the last pure nickel issues. Thus, speculations about the coming change in metal composition and in weighing led to disappearance of rupees issued in 1970, making these rupees scarce than the issues of 1962. After this, in January 1983, a new rupee coin was struck, which are even thinner, smaller and lighter than the cupro-nickel issues of 1975 with different as well as interesting obverse and reverse designs (6 grammes, 26 mm.—Pl. XIII, No. 3). Specially the heptagonal design of this coin on both sides within a circular border is quite unusual.<sup>1</sup>

### Do Rupaye (2 rupee)

The 2 rupee coins have been introduced for the first time in 1982 with the Asiad Symbol on the reverse while the obverse shows as usual the Lion Capital with Nagari legend 'Satyameva-jayate' in the same shape and size as one rupee of 1975 (Pl. XIV, No. 14). Again 2 rupee coins were brought out along with 50 paise pieces in 1983 (Pl. XV, No. 4), in connection with the celebration of National Integration. The National Integration week was celebrated from 19th November to 25th November, 1983 and though these 2 rupee and 50 paise pieces were issued earlier but were related to this National Integration week. These 2 rupee and 50 paise have on the reverse a map of India and the national flag with the legend 'National Integration' in English and 'Rashtriya Ekata' in Hindi. But the obverse of the 2 rupee coin has the Nagari legend *Satyameva Jayate*, while the 50 paise pieces has no Nagari legend. After issuing of these commemorative issues the minting of

1. This type of heptagonal currency was introduced under decimal system in the United Kingdom in 1971.



2 rupee coins has been stopped for the time being and it may be reissued if the Government desires.

Apart from these major changes, various minor and minute variations in design are found to have occurred from time to time due to occasional changes of dies.

Besides these regular issues for circulation, some commemorative and development oriented coins are being issued by the Government of India since 1964 and 1973 respectively.

### 1. Commemorative Coins : 1964

The first set of commemorative coins was issued on 14th November 1964 on the occasion of celebration of 75th birth anniversary of Pandit Jawaharlal Nehru.

A set of two coins in the denomination of Rs. 1 and 50 paise were struck at Bombay and Calcutta Mints for general circulation. The obverse of the coin shows the portrait of the national leader with his name and dates (1889-1964) in English. On the reverse, small 'Lion Capital' above and numeral 1 below with the inscription 'Rupeya' and 'Bharat' in Hindi, and, 'India' and 'Rupee' in English on either side. But in order to avoid unpleasant controversy in the Parliament for not inscribing the name of national leader in Hindi, the national language it, was decided to stop further minting of 50 paise with English inscription and similar coins of 50 paise with Hindi inscription were struck. The rupee remain unaltered. (Pl. XIV, Nos. 2,3).

### 2. Gandhi Centenary Commemorative Coins : 1969

Second set of commemorative coins was issued on the occasion of birth centenary of Mahatma Gandhi in 1969. A set of four

commemorative coins in the denomination of Rs. 10, Rs. 1, 50 paise and 20 paise were issued. This is for the first time that Government of India has issued coins of higher denomination than one rupee.<sup>1</sup> All these were struck for general circulation. Only 10 rupee coins were made of 80% silver and 20% copper and weighing 15 gms. The other issues are identical with the normal corresponding issues. All these were struck at Bombay and Calcutta Mints excepting 20 paise pieces, which were minted at Hyderabad. But the ten rupee coins were never found in circulation due to extensive hoarding by the general public. The unusual face value of the coins as well as subsequent rise of silver price enhanced the intrinsic value of these pieces than the face value and led people to extensive hoarding of these coins. (Pl. XIV, Nos. 4, 5, 6, 7).

### 3. F. A. O Commemorative Coins: 1970/71

The third set of two commemorative coins in the denomination of Rs. 10 and 20 paise were issued for general circulation on the occasion of the 25th Anniversary of the Food and Agriculture Organisation of the United Nations in 1970. India participated in FAO sponsored programme for the International issue of coins to highlight the theme 'Food and Agriculture' and issued the above series. Both the coins bear lotus and sun at the centre flanked by two ears of corns on one side. On the other side denomination Rs. 10 and 20 Paise below the symbol with usual inscription in English and Hindi. Similar coins were struck in 1971 to mark the closing of the programme, but these were not for general circulation. (XIV, Nos. 8, 9).

1 After amendment of Indian Coinage Act in 1969 Government has been empowered to issue coins upto 100 Rupees.



#### 4. Independence Commemorative Coins of 1972

The fourth set of commemorative coins in the denomination of Rs. 10 and 50 paise were issued on the occasion of the celebration of 25th anniversary of Independence of India on 16th August 1972. 10 rupee coins were made for the first time in quarternary alloy,<sup>1</sup> and 50 paise coin in cupro-nickel. All these coins were meant for general circulation but 10 rupee coin was never found in circulation due to hoarding of the same by the public. (Pl. XIV, Nos. 10, 11).

#### 5. Asian Games Commemorative Coin : 1982

The fifth series of commemorative coins (i. e. a special commemorative set) in the denomination of Rs. 100/-, Rs. 10/-, 25 paise and 10 paise were issued to commemorate the 9th Asian Games held at New Delhi in 1982. The obverse of all the coins shows as usual 'Lion Capital' and the name of denomination etc. But the reverse of the coins show some interesting symbols like *Jantar Mantar* observatory and the sun above. This has been chosen for three reasons (i) it is in the heart of the city of Delhi; (ii) a purely Indian architecture; and (iii) it represents a quest for knowledge and perfection. Apart from this it also transmits the following three visual messages:—

- (i) The very form suggests a *Stadium*, which is the focus of any sporting event.
- (ii) It resembles a *Peepal Leaf*, which in India, symbolises the achievement of perfection, and is auspicious.
- (iii) The *Namaskara* or welcome, our typical way of greeting, is visible in the

design (Pl. XIV, Nos. 12, 13, 14, 15, 16).

#### 6. National Integration : 1982

Another Commemorative set of four coins in the denomination of Rs. 100, Rs. 10, Rs. 2 and 50 paise has been brought out by the Government of India in 1982 in connection with the celebration of 'National Integration' week. It has already been stated that though these coins were issued earlier, but were connected with the National Integration week which was observed and celebrated from 19th to 25th November, 1983. The obverse of all the coins bear national emblem and the name of the denomination with legend 'Satyameva Jayate.' The reverse shows a map of India and the national flag vertically placed in the centre of it with inscription 'National Integration' in English and 'Rashtriya Ekata' in Hindi. The date 1982 is marked below. (Pl. XIV No. 4 & Pl. VI Nos. 7, 8).

#### 7. International year of the Child Commemorative Coin : 1981

A new set of two coins has been minted by the Government of India in order to commemorate 'International Year of the Child' bearing the date 1981 in the denomination of Rs. 100 in sterling silver. One piece is weighing 29.1 gms. while the other is 58.32 gms. But these two pieces have been brought out in 1984.

The obverse of these coins shows as usual 'Lion Capital' with Nagari legend 'Satyameva Jayate' with the name of the denomination 100 is marked below the symbol. The word Bharat in Hindi and India in English, similarly, Rupaye and Rupee is inscribed on either side of the symbol.

<sup>1</sup> Independence Commemorative Coins was issued from the Bombay and Calcutta Mints.



The reverse shows a group of musicians and a dancer engaged in their respective performances in the centre. The other symbols<sup>1</sup> on either side with the motto in English 'International Year of the Child' mentioned below and Hindi translation of it 'Antar Rāsh-trīya Bāla Varsha' above. (Pl. XVII, No. 9).

#### DOC 1973 : 'Grow More Food'

Beside these, some Development Oriented Coins (D. O. C.) are being struck by the Government of India almost every year since 1973 in commemoration of several development schemes of the country and the motto of the scheme is indicated on all coins in English and Hindi. It started with the motto 'Grow More Food' in 1973.

During the year 1973, a set of three coins in the denomination of 20 rupee, 10 rupee and 50 paise were brought out. The 50 paise pieces were issued on the 16th August while other pieces were at the end of the year with inscription on the obverse 'Grow More Food' on a tablet and reverse with the symbol and denomination. 20 rupee and 10 rupee coins were made in quaternary alloy and 50 paise in cupro-nickel (Pl. XV, No. 6, 7).

#### DOC 1974 : 'Planned Family' and 'Food for All'

In continuation of 'Grow More Food' programme of 1973 another set of three development oriented commemorative coins were issued in the denominations of 50 rupee, 10 rupee and 10 paise in 1974. The reverse of the coins shows an inverted triangle (a symbol of family planning) in the centre of which a man, a woman and two children are standing in a row. Two ears of corn on either side with the motto 'Planned family' and 'Food

for All' in English and in Hindi around the margin. The date is near the apex of the triangle. The obverse shows usual symbol with the denomination inscribed underneath. The significance underlying the motto 'Grow More Food' is to make the nation self-sufficient in food supply and to ensure supply of 'Food for All', 'Family Planning' is essential. (Pl. XV, No. 8, 9).

50 rupee coins were made in quaternary alloy. The 10 rupee coins was struck in cupro-nickel and 10 paise in *alu-mag.* alloy.

#### DOC 1975 : 'Equality, Development, Peace'

A set of three DOC commemorative coins were issued to celebrate the International Women's Year in 1975 with the motto 'Equality, Development, Peace.' These were also issued in the denominations of 50 rupee, 10 rupee and 10 paise on the 16th August. All these coins are in all respect (weight, size and metal composition) identical with the issues of 1974. The coins depict the theme on the reverse a woman's bust, a dam with waterline and one ear of corn, United Nation's emblem 'O' for the International Women's year consisting of a stylised dove for peace, the mathematical sign = for Equality, and the biological symbol 'O' for a woman was incorporated in the lower centre foreground. (Pl. XV, No. 10, 11).

#### DOC 1976 : 'Food and Work for All'

A set of four DOC commemorative coins in the denomination of 50 rupee, 10 rupee, 10 paise and 5 paise were struck similar in weight, size and metal composition with the earlier issues of DOC. The design on the reverse is of a tractor at the centre, and a power

1. (i) UNO symbol to left;

(ii) Symbol of 'International year of the Child' to right



transmission tower with an office and factory building on either side in the upper background with the motto 'Food & Work For All' around the margin in English and Hindi, as usual like earlier series. (Pl. XVI, No. 1, 2, 3, 4).

#### DOC 1977 : 'Save for Development'

A set of four development oriented coins were issued in 1977 highlighting the motto 'Save for the Development of the Country' in four denominations as in the previous year. These were also issued on the 16th August, 1977.

The design of the reverse of all these coins featured a development oriented design symbolising savings for development in respect of 'Food, Shelter, Education, Health and Family Planning.' Hence the whole device consisting of a Box with hole through which a hand holding a coin for depositing into it, a hut below symbolising 'shelter' on the left, a family planning 'triangle' an ear of corn (for food) and an open book (for education), factory building (for employment), and a medical cross below the wheel. The motto 'Save for Development' inscribed around the the margin in English and in Hindi. Obverse of the coin is as usual. (Pl. XVI, Nos. 5, 6, 7).

#### DOC 1978 : 'Food & Shelter for All'

A set of four commemorative coins were issued with above theme depicted on the reverse of the coins in 1978. Coins were in denomination as in the previous year i. e. 50 Rupee, 10 rupee, 10 paise and 5 paise.

The reverse design consists of a stylized hut, an ear of corn symbolising 'Food and Shelter'. The motto 'Food and Shelter For All' is inscribed around the rim of the coin in English and in Hindi. The obverse bears the usual device. (Pl. XVI, Nos. 8, 9, 10, 11).

#### DOC 1979 : 'Happy Child-Nation's Pride'

A set of four coins were issued to mark the International Childrens' Year in 1979 observed by the Government of India. The coins were as usual in four denominations i. e. 50 rupee, 10 rupee, 10 paise and 5 paise.

The design on the reverse depicts two children standing side by side in the centre of a square frame inside a circle flanked by two ears of corn on either sides with the inscription 'Happy Child-Nation's Pride' in English and in Hindi encircling the central device. Date is underneath the design. The obverse is as usual. (Pl. XVI, Nos. 12, 13, 14, 15.).

#### DOC 1980: 'Rural Women's Development'

A set of four coins in the denomination of 100 rupee (in quarternary alloy), 10 rupee (in cupro-nickel), 25 paise (in cupro-nickel) and 10 paise in aluminium-magnesium were struck.

The design on the reverse consists of a granary, and an electric hasking machine with a woman pushing the bunch of crops holding it by hands. The obverse shows usual motif with the denomination inscribed underneath. The day of 8th March had been declared as the 'International Women's Year' (Pl. XVII, Nos. 1, 2, 3).

#### DOC 1981 : 'World Food Day'

These coins were struck in the denominations like the previous year in all respects. The theme on the reverse of the coins consists of a male and a female figures carrying a bundle of crops and food respectively with the motto 'World Food Day' inscribed on the left field in English and in Hindi. The obverse is as usual.

In continuation of this another set of 20 and 10 paise pieces in aluminium-magnesium



has been released by the Government of India on the 16th October 1982 as the day has been declared as the 'World Food Day' by the Food and Agricultural Organisation of United Nations. But device on these new 20 and 10 paise pieces is different.<sup>1</sup> (Pl. XVII, Nos. 4, 5, 6, and Pl. (XV, Nos. 1, 2).

From 1964 upto 1972 all commemorative coins (including 10 rupee pieces and excepting the 1971 FAO issues) were brought out for general circulation and these were available at face value of the coins. All these commemorative coins were struck at Bombay and Calcutta Mints. Only 20 paise pieces in Gandhi commemorative series were minted at Hyderabad Mint. Apart from the regular issue for circulation, 'Uncirculated' and 'Proof Set' in a presentation cases were supplied from the Bombay Mint.

Many Development Oriented Coins are being issued from 1973 and there has been a change in the policy in respect of mintage as well as circulation of coins. Since 1973 onwards, all lower denomination of Development Oriented Coins were meant for general circulation, while 10 rupee and other higher denominations with the Development Oriented theme (i. e. 20, 50 and 100 rupee coins) were neither for general circulation nor were available at face value indicated on the coins. All these higher denomination coins were struck only at Bombay Mint while the lower denominations were manufactured mostly at both the major mints and sometimes at Hyderabad Mint also. All the higher denominations were actually struck for inclusion in the 'Uncirculated' and 'Proof' sets, which were supplied from the Bombay Mint only in attractive and presentation cases at premium prices.\*\*

1. Different reverse designs of these coins has already been discussed in page 77,

\*\* The author is very much thankful to Mr. D. Chakraborty. His book '*Coins of India*' has supplied valuable technical and general information. Officers of the India Government Mint, Alipore; and Dr. R. Niyogi, formerly Head of the Department of History, Bethune College, Calcutta also deserve thanks for various help and information.



## APPENDIX I

## Coins of the Republic of India (1950-1956)

(For Regular Circulation)

## ANNA/PICE SERIES

Denomination	Weight & Size	Shape	Metal Composition	Edge
Rupee	180 gr. 1.1"	Round	Pure nickel	milled and security edged
$\frac{1}{2}$ rupee	95 gr. 0.95"	"	"	milled
$\frac{1}{4}$ rupee	45 gr. 0.75"	"	"	"
Two anna	90 gr. 0.88"	Square with rounded corners	Cupro-nickel	unmilled
Anna	60 gr. 0.827" max. 0.7795" min.	Scalloped	"	"
$\frac{1}{2}$ anna	45 gr. 0.778" across corners, 0.684" across sides	square with rounded corners	"	"
One pice (thick coin)	60 gr. 0.84"	round	Bronze	"
One pice (thin coin)	45 gr. 0.84"	"	"	"



## APPENDIX II

## Coins of the Republic of India (1957-1984)

(Decimal Currency : Regular issues)

Denomination	Weight,	Size & Shape	Metal	Edge	Date
Rupee	10 gms.,	28 mms., round	Pure nickel	milled, security edged	1962
Rupee	10 gms.,	28 mms., round	"	"	1970
Rupee	8 gms.,	28 mms., round	Cupro-nickel	"	1975
Rupee	6 gms.,	26 mms., round	"	"	1980
50 naya paise	5 gms.,	24 mms., round	Pure nickel	milled	1960
50 paise	"	" "	"	"	1964
50 paise	"	" "	Cupro-nickel	"	1972
50 paise	"	" "	"	"	1984
25 naya paise	2.5 gms.,	19 mms., "	Pure nickel	milled	1957
25 paise	"	" "	"	"	1964
25 paise	"	" "	Cupro-nickel	"	1972
20 paise	4.5 gms.,	22 mms., "	Alluminium-bronze	"	1958
20 paise	2.20 gms.,	26 mms. corner to to corner, hexagonal	Alluminium- magnesium	unmilled	1982
20 paise	"	" "	"	"	1983
10 nayapaise	5 gms.	23 mms. round across scallop	Cupro-nickel	plain	1957
10 paise	"	" "	"	"	1964
10 paise	4.25 gms.	" "	Alluminium-bronze	"	1968
10 paise	2.3 gms.	26 mms. " across scallop	Alluminium-magnesium	"	1971
10 paise	1.75 gms.	23 mms. " across scallop	"	"	1982
10 paise	"	" "	"	"	1983



Denomination	Weight, Size & Shape			Metal	Edge	Date
5 naya paise	4 gms.	22 mms. square across corners		Cupro-nickel	plain	1957
5 paise	"	" "	"	"	"	1964
5 paise	1.5 "	" "	"	Alluminium-magnesium	"	1967
5 paise	"	" "	"	"	"	1972
3 paise	1.25 gms.	21 mms. hexagonal across corners		"	"	1964
2 naya paise	3 gms.	18 mm.. round across scallop		Cupro-nickel	"	1957
2 paise	3 gms.	18 mms. round across scallop		"	"	1964
2 paise	1 gms.	20 mms. " across scallop		Alluminium-magnesium	"	1965
1 naya paisa	1.5 gms.	16 mms. "		Bronze	"	1957
1 naya paisa	"	" "		Nickel-brass	"	1962
1 paisa	"	" "		"	"	1964
1 paisa	0.75 gms.	17 mms. square across corners		Alluminium-magnesium	"	1972



## APPENDIX III

## Commemorative and Development Oriented (D. O. C.) Coins (1964-1983)

Denomination	Weight,	Size, &	Shape	Metal	Edge	Date
(1) Nehru Commemorative Issues						
1 Rupee*	10 gms.	28 mms.	Round	Nickel	milled security edge	1964
20 paise*	5 gms.	24 mms.	"	"	milled	"
(2) Gandhi Centenary Issues						
10 Rupee*	15 gms.	34 mms.	Round	Silver	milled	1969
1 Rupee*	10 gms.	28 mms.	"	Nickel	milled and security edge	"
50 paise*	5 gms.	14 mms.	"	Cupro-nickel	milled	"
20 paise*	4.5 gmss	22 mms.	"	Al.-bronze	"	"
(3) F. A. O. Commemorative Issues						
10 Rupee*	15 gms.	34 mms.	"	Silver	"	1970/71
20 paise*	4.5 gms.	22 mms.	"	All-bronze	"	"
(4) Independence Commemorative Issues						
10 Rupee*	22.5 gms.	39 mms.	"	Quat.-alloy	"	1972
50 paise*	5 gms.	24 mms.	"	Cupro-nickel	"	"
(5) Development Oriented Coins						
20 Rupee }	30 gms.	44 mms.	"	Quat. alloy	"	1973
10 Rupee }	22.5 gms.	39 mms.	"	"	"	1973
50 paise }	5 gms.	24 mms.	"	Cupro-nickel	"	"
50 Rupee }	35 gms.	44 mms.	"	Quat. alloy	"	1974
10 Rupee }	24 gms.	39 mms.	"	Cupro-nickel	"	"
10 paise }	2.3 gms.	26 mms.	"	All.-mag.	Plain	"
across scallops						



Denomination	Weight,	Size,	Shape	Metal	Edge	Date
50 Rupee	35 gms.	44 mms.	round	Quat. alloy	milled	1975
10 Rupee	25 gms.	39 mms.	"	Cupro-nickel	"	"
10 paise	2.3 gms.	26 mms.	"	All.-mag.	Plain	"
		across scallops				"
50 Rupee	35 gms.	44 mms.	"	Quat. alloy	milled	1976
10 Rupee	25 gms.	39 mms.	"	Cupro-nickel	"	"
10 paise	2.3 gms.	26 mms.	"	All.-mag.	Plain	"
		across scallops				"
5 paise	1.5 gms.	22 mms.	square	"	"	"
		corner to corner	(rounded)			"
50 Rupee	Identical in all respects, with similar D. O. C. denominations issued in 1976					1977
10 Rupee						
10 paise						
5 paise						
50 Rupee	Identical, in all respects, with similar D. O. C. denominations issued in 1976					1978
10 Rupee						
10 paise						
5 paise						
50 Rupee	Identical, in all respects, with similar D. O. C. denominations issued in 1976					1979
10 Rupee						
10 paise						
5 paise						
100 Rupee	35 gms.	44 mms.	round	Quat. alloy	milled	1980
10 Rupee	25 gms.	39 mms.	"	Cupro-nickel	"	"
25 paise	2.5 gms.	19 mms.	"	"	"	"
10 paise	2.3 gms.	26 mms.	"	All.-mag.	Plain	"
		across scallops				"
100 Rupee	Identical, in all respects, with similar D. O. C. denominations issued in 1980					1981
10 Rupee						
25 paise						
10 paise						
(6) <i>International Year of the Child Commemorative Issues</i>						
100 Rupees	29.1 gms.	44 mms.	Round	Sterling silver	milled	1981**
100 Rupee (pie-Fort)	58.32 gms.	44 mms.	"	"	"	"



Denomination	Weight,	Size, &	Shape	Metal	Edge	Date
(7) IX Asian Games Commemorative/D. O. C. Issues						
100 Rupee	35 gms.	44 mms.	Round	Quat. alloy	"	1982
10 Rupee	25 gms.	39 mms.	"	Cupro-nickel	"	"
2 Rupee*	8 gms.	28 mms.	"	"	"	"
25 paise*	2.5 gms.	19 mms.	"	"	"	"
10 paise*	2.3 gms.	26 mms. across scallops	"	All.-mag.	Plain	"
(8) F. A. O. Commemorative/D. O. C. Issues						
20 paise*	2.2 gms.	26 mms. corner to corner	Hexagonal	All.-mag.	Plain	1982
10 paise*	1.75 gms.	23 mms. across scallops	Round	"	"	"
(9) National Integration Commemorative/D. O. C. Issues						
100 Rupee	35 gms.	44 mms.	Round	Quat. alloy	milled	1982***
10 Rupee	25 gms.	39 mms.	"	Cupro-nickel	"	"
2 Rupee*	8 gms.	28 mms.	"	"	"	"
50 paise*	5 gms.	24 mms.	"	"	"	"
(10) F. A. O. Commemorative/D. O. C. Issues						
20 paise*	2.3 gms.	26 mms. (corner to corner,	Hexagonal	All.-mag.	Plain	1983

\* For general circulation ; but F. A. O. issue with the date 1971 not for general circulation.

\*\* Brought out in 1984.

\*\*\* Brought out in 1983.

N.B. Illustrations of coins by one side only indicates that the other side has the same reverse design.

#### Metal Composition of Coins (1950-1984)

1. Silver = silver 80% + copper 20%.
2. Sterling silver = silver 92.5 + copper 7.5%.
3. Quaternary-alloy = silver 50% + copper 40% + nickel 5% + zinc 5%.
4. Pure - nickel 100%.
5. Cupro-nickel = copper 75% + nickel 25%.
6. Bronze = copper 97% + zinc 2.5% + tin 0.5%.
7. Nickel-brass = copper 78 to 83% + zinc 17 to 20% + nickel 0.9 to 1.4%.
8. Aluminium-bronze = Copper 92% + Aluminium 6% + nickel 20%.
9. Aluminium-magnesium - aluminium 96.5% + magnesium 3.5%.



## A BI-LINGUAL INDUS SEAL

P. K. DEO

\* Sir John Marshall, the former Director-General of Archaeology, India, in his three learned volumes on Mohenjo-Daro, excavated by the Government of India between the years 1922-1927, while writing on the scripts which are considered as Pictographic had drawn up a list of those signs from which some of the Brahmi characters appear to be derived. He has said "The Brahmi script from which all later characters are derived is most probably a survival of the early Pictographic system of Indus Valley". He has given a notable parallel to this evolution of a Pictographic script into an Alphabet like the Phoenician Alphabets of the Semetic people (in First and Second millennium B. C.) which is based upon Egyptian Heiroglyphs. He suggested that the Egyptian writing begins from right to left and the Indus script also runs from right to left, whereas Brahmi characters are written from left to right with the exception of the Eran Coin where five Brahmi letters are written from right to left. He has suggested that the Phoenician Alphabet was borrowed by the Greeks who altered the direction to suit their own purpose and the same might have prevailed in India. He hoped that further epigraphical materials might be found in future and the evolution of the old Pictographic writing into later Indian Alphabets could be traced.

Most luckily, in the first fortnight of December, 1980, an Archaeological Survey Team under the guidance of K. Indrapala of Jafna University, Sri Lanka, while digging some Megalithic burial complex at Anaikkodai in Jafna district stumbled over a Pre-Christian Bi-lingual Burial Seal with two

lines of writing. The inscription is deeply indited and well preserved. The first line containing non-Brahmi symbols or Graffiti marks are like those found in the Megalithic sites of South-India and Sri-Lanka. The second line is clearly Brahmi of about third or second century B. C. The first line consists of three characters written in the same style as the Idiograms on Indus Seals. *This is the first known Bi-lingual inscription.*

B. B. Lal, former Director General of Archaeology, India concluded that the Indus Symbol to be of any Phonetic or alphabetic value are mere presumptions. Mahalingam suggested them to be Totemic symbols. But sixtyfour years ago G. Yazdani concluded that these symbols are definite characters to constitute a script. These were considered as Pictographic or Logographic symbols by most scholars including Parpola, Knorozove, Fairservis and Mahadevan. However, Father Heras, after a good deal of exercise, thought these signs to be of phonetic character and the language used was early Dravidian.

In the Anaikkodai seal, Indrapala has deciphered the three Brahmi characters with a dot (or Anuswara) as "Koventa" or "Kovetan" or "Kodentu" meaning in Dravidian language a "Valiant King". "Ko" in Tamil and Malayalam means "King". In the other Dravidian dialects like Parja or Gadava "King" is known as "KOC" and "KOSU" respectively. "Venta" in Tamil and Malayalam means "Valiant". This word occurs very often in the early Tamil literature.

K. Indrapala concludes that spatially and chronologically a relation could be established between the two sets of characters. Spatially



they extend from the Indus Valley down right the Western Coast of India to South and beyond to Sri-Lanka. Chronologically they began in the third millenium B. C. in the Harappan Chalcolithic culture to the Megalithic Phase ultimately overlapping to the period of Brahmi script.

Most interestingly, S. R. Rao, delivering the Bhandarkar Anniversary addressed in September, 1980 made a very startling revelation by deciphering the Indus Script in a scientific manner inspite of the absence of a Bi-lingual inscription. Most convincingly he has proved that the scripts are not Pictographs. Including the pictures of birds, animals etc., he has asserted that there are 62 basic signs in early Harappan script and 22 in the post-Harappan script, which had dropped all pictures like birds, animals etc. He rightly points out that in such a small number of signs the writing cannot be any thing but Phonetic. He has also deciphered *Samyukta Aksharas* (Conjunct consonants) which are common in Brahmi and Devnagri scripts. Without giving preference to any other language he chose Semetic for phonetic analogy as it was a contemporary and known script, the users of which had contacts with later Harappans; 75% of the signs in both the writings were found common and being in use from the 16th to 14th century B. C. Even eminent epigraphist like Mrs. A. K. Ammenheuber, (Munich) has observed "Resemblances with Semetic signs are astonishing and seem convincing." Further, S. R. Rao has proved great affinity of the Indus language with the language of Rgveda. He emphatically says Indus language is akin to the old Indo-Arean language and as conjunct consonants are frequently used the language cannot be Dravidian because the technique of joining consonants is absent in early Tamil.

Rao has found that out of 34 names of

rulers found in the seals quite a large number of similar names are preserved in Rgveda. Names of holy men also occur in the seals like Atr (Atri), Manu, Bhaga, etc. and can be traced in Vedic literature. Even geographic boundaries have been defined as "*Aeka Dvipa*" "*Panta Dvipa*." "*Hapta (Sapta) Dvipa*" "*Daksha Dvipa*", "*Bhadrama Dvipa*". Religiously the Indus people offered sacrifices and worshipped the Fire God. The so-called Paśupati seal of Mohanjodara has been deciphered as Agni with three faces of Fire, Sun and Lightening. The various animal symbols identify clans or political units.

If Rao's interpretation is finally accepted then it completely explodes the myth of early historians that the Indus Valley settlements were Dravidian and Aryans were late comers. The Aryasamajists have all along held that Aryans never came from outside India but were the original inhabitants of the Sindhu, the Saraswati and the Ganga vallies. The latest finds have proved beyond doubt that Indus writings are not Pictographs but definitely phonetic in characters. Like Brahmi the Indus script was profusely used to convey various languages region-wise. We to-day find Roman script being used in printing literature like Shantali, Mundari, Mizo, Naga, Khasi, etc.

Discovery by Jean Champollion of France of the Rosetta Stone in Egypt in 1822 provided the key to unfold the Egyptian Hieroglyphs. It is the joint effort of Jean Champollion of France and Thomas Young of England helped ultimately in deciphering the Egyptian writings. Similarly, I am sure, by the joint effort of S. R. Rao of India and K. Indrapala of Sri-Lanka one of darkest chapters of Indian history will be brought to light and all speculations and hypothesis will be put to an end.



# A FEW TERRACOTTA SEALS FROM MALWA

V. S. WAKANKAR

Shri Narayan Bhati, who owns an agricultural field near Gadkalika at Ujjain, often brings antiquities which generally come out after first rains. He brought several seals to me and this article is meant to inform people about these important evidences.

## 1. Terracotta Seal

This seal comes from Gadkalika area in Ujjain and bears a legend in Śunga Brahmi and a Swastika with Makar Danda or Arm with taurine symbol is in the centre. Such symbol is often found on coins from Ujjain which are generally of rectangular shape with the figures of *Dandadhārī*; *Dwaja*, *Shāḍara Chakra* and river symbol on obverse side and *Swastika* with *Makara Daṇḍa* on reverse. The legend which surrounds this *Swastika* is extremely important. It reads '*Katasa Ujēniya*'. The lower parts of four letters before *Ka* are obliterated by a fingure cut, the first and fourth letter seems to be *Ra*, most probably they are the survivals of Ranyo Siri.



1

'*Katasa Ujēniya*' will mean *Kata* of Ujjain. This is in Pali and the Sanskrit rendering *Krita* and we know from legends that the Malava era was known as *Krita* era. *Krita* was the person responsible for starting an era which in later centuries was known as *Krita* and later on called as *Malava* or *Malava Gana* era or *Aulikara* era. In 7th-3th century when *Gana*

system was forgotten it was named as *Malava* *Narendra Samvat* and in mediaval times known as *Vikram* era.

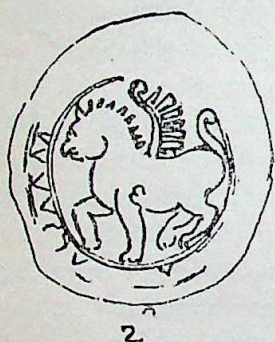
This seems to be the seal of the *Vikramāditya* of Ujjain who established an era in memory of his glorious victory over the *Shāhānushāhi Śakas* who after defeating *Mahendra Gardhabhilla* of Ujjayini with the help of *Kālkāchārya*, a Jain asectic, whose monk sister *Saraswati* was abducted by the king *Mahendra*. I do not want to go into the details of this story but I strongly believe that *Vikramāditya's* original name was *Kumāra Krita*. *Mahākavi Kalidas* was inspired to write *Kum. rasambhavam* because of this situation. In this poetic composition the *Śakas* have been reflected as *Daityas* and *Krita* as *Kumara Kartikeya*. The episode had been connected with *Śiva* and *Parvati* who are the main dieties of Ujjain since time immemorial. The legendary *Vikrama* becomes a reality because of this seal and he must now get his justified recognition by historians.

## 2. Winged Vyala

While exploring the Gada mounds, myself and Bhatiji got a stone head of a *Vyāla* figure which had the head of a Lion with the mouth of a parrot. Thus this parrot-lion figure or *Vyāla* must have once decorated a pillar capital. Bhatiji got a sealing from the rain gullies of Gada area. This bears a lion figure facing left with a similar combination in the face. The Lion had a parrot front. Rest of the body is like usual lion with raised tail but it has wings on the back. Such *Vyala* figures are there on the Sanchi gates. It is

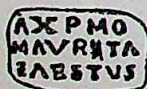


usual Maurya-Śuṅga mythical figure and serves as *Dhwaja-danda* figure. There is a circular elevated line around the figure with triangular projection like sun rays. There is an impression of a twing making like three loops on its back side. There are also two impressions of rice husks. The size of the sealing is 5.02 cms. There are two circular lines encircling the Vyāla figure, the diameter of outer circle 4 cms., inner circle 3.05 cms. and thickness at the centre 2.2 cms.



### 3. Roman Sealing on an Amphora

The Gada mounds have yielded several pieces of Roman Amphoras. Shri Ramesh Chandra brought to me a broken handle of an Amphora which had a stamped name of the owner or the pottery maker. It bears following letters.



3

### 4. Amātya Nanda's Sealing

This seal is made of bronze and was attached to a ring. It belongs to Shri Mangalji Gopal of Indore. The negative inscription was stamped on clay and thus the following legend was deciphered. The script is Śuṅga Brahmi and has been nicely engraved on the seal. It

reads *Amātya Mahānanda putasa Nandasa*. Probably during 1st-2nd century B. C. some officer who ruled over Ujjain and his son is known through this seal. About these two personages there is no other literary evidence from any source.



4

### 5. Village Nigama Seal

Shri Madhavalal of Kayatha while exploring the Gada mound at Ujjain found a terracotta sealing with a perforated knob to the rectangular tablet. The legend is in late Gupta Brahmi and reads *Śravanai Grama*



5

There is an ancient site near Neemuch which is known as Savanan. An ancient fort in Ratlam district of M. P. is known as Sarvania. No such village is known near Ujjain but near Unhel there is a village Shrivanya where I found an image of *Lajjā Gaurī*. It seems that some village officer of the local Govt. must have brought it to Ujjain.

### 6. A Sealing of Dharasa

This is also a terracotta sealing bearing the legend in Śuṅga Brahmi with three letters reading *Dharasa*. This seems to be a personal seal used either in commercial transactions or as identification token.





6

### 7. Seal of Varadaman

Another terracotta seal was also found from the rain gullies of Pipalkhodra Nala of Gadakalika at Ujjain. It is round and has a diameter of 2 cms., a part of the circular seal is broken and hence some letters are missing. The legend is in Śunga-Kshatrapa Brahmi and reads *Varadamanoha Bala*.



7

Whether the seal belongs to Veeradaman is uncertain and it does not bear the epithet Mahakshatrapa. The last letters *habala* or *bala* are also not very clear hence the meaning is uncertain.

### 8. Bronze Seal of Bapal

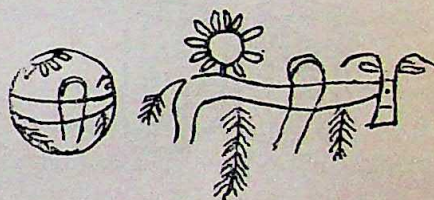
Advocate Shri Sharma, an enthusiastic coin collector brought to my notice two important antiquities. One was a seal bearing the impression of two foot prints and a temple or *mandapa* structure and legend in box headed Brahmi reading *Bappilasya*. This seems to be a personal seal. He purchased this seal from Ujjain as early as 1978.

The second one was a banded agate seal from Egypt which was found from Gadkalika area in Ujjain.

### 9. A Terracotta Ball with incised symbols

A hand-made terracotta ball was obtained from a rain gully in Gadakalika area in

Ujjain bearing an elongated figure of a bull and a Sun symbols over its back. The hump of the bull is prominent, the body from hind legs to the head is drawn by two lines with curvatures, the hump and front legs are decorated by line drawings; the hump being shown by two semicircular lines the inner lines being extended downwards to front legs. There are two plant like patterns one starts inversely below the stomach going towards mouth. This definitely represents fodder plant or grass. A similar short pattern which most probably is a hanging decoration in the neck. The mouth of the bull is rectangular. The horns are out flaring. The eyes are shown by ear like form, they may be even ears of the animal. The diameter of the bull being 1.7 cms. only.



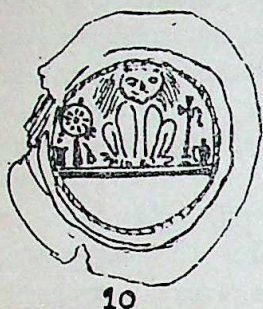
9

### 10. Lion seal

Shri Narana Bhatiji picked up a sealing from the raingully near Matsyendranath Samadhi. Its diameter is 4.5 cms. the thickness is 2.3 cms. The impression of the seal consist of a circle divided in two sectors. In the upper one the symbols which from left to right are (1) *Āsandī* (a seat) of fire alter like object (2) a *Chakradhwaja* or a wheel with 13 spokes and *Makara* (taurine) attached to the ring. The wheel is resting over a conical shaft. (3) Seated lion facing front his main is spread out shown in fines. (4) *Aikuśa Dhwaja*. (5) Conch or *Śaṅkha*. All these symbols are resting over two parallel lines. The circle consist of two parallel lines and dots in between them.

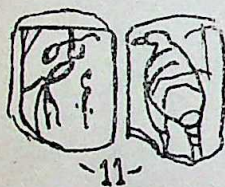


The lower 1/3 portion seems to be for legend but here in this sealing it is blank. The circular stamp has 3.0 cm. diameter.



### 11. Garuda Seal

This was also obtained from Gada mound. It bears on one side a figure standing eagle or Garuda. The drawing is in lines scratched on the shell stone piece.



On the other side are a few decorative incised patterns looking like conch shell characters. Size max. 2.6, min. 2.0 cms., thickness 1 cm.

### 12. Glass Sealings

These are three unusual glass sealings dating

back to Śunga-Sātavāhana period bearing the impressive relief of elephant with raised trunk. It looks like the Elephant on Sātavāhana coins of Satakarni. Infront of the elephant is the Triangle-headed standard (*daṇḍa*) and over the upper part of the seal above the figure of elephant are seen sun and swastika symbols. One such seal was excavated from Maheshwar-Mandalkho trench and one was discovered by me on Gadkalika mound at Ujjain. The third one was purchased by Shri S. K. Sharma of Indore from the dust washers of Ujjain

Glass seals are rare though glass making in India is known from very early times and glass ear studs have been excavated at Dangawada from the pre-flood deposits dating between 5th and 7th century B. C. The glass seals of this type come from Sunga-Satavahana levels. The manufacturing of glass seal continued to 5th cent. A. D., as we have already referred such finds from Mandasaur from Shri Prakāśa Dharma's palace.

### 13. Bull Seal

This seal comes from Gadkalika mound, Ujjain with a diameter 2.2 cms. It is round and bears an impression of a very well executed bull facing right. There was a long inscription around it of which *Gotama* are



MAHESHWAR 1 (DECCAN COLLEGE) UJJAIN 2 (WAKANKAR) UJJAIN 3 (S. K. SHARMA)



clear and I presume that like the south Indian Sātavāhana coins, this also belongs to Gautamiputra or some Gautama, king of Malwa who still awaits his identification.



13

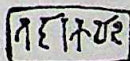
#### Seals From Dangawada :

Dangawada is a Chalcolithic site 26 kms. west of Ujjain and is situated on the left bank of Chambal. The site was discovered by me in 1966. This has proved to be rich in coinage. The site was excavated by Vikram University and M. P. State Archaeology Department for two seasons 1979-80, 82-83.

#### 14 A Seal of Bhattāraka :

A seal of Bhattaraka, king of Valkha or Bagh, the famous site of rock cut caves in Dhar district., M. P. has come out. He issued two copper plate grants to a Paśupati Śiva temple. One of his plates is dated in Kalchuri era.

The legend of the sealing discovered from TR. I. (5) reads in Gupta Brahmi as *Bhattāraka Pada*.



14

#### Seals from Yajñasālā :

Two seals were discovered from an excavated remains of a Yajñasālā in TR. II (9)

#### 15. Seal of Vedisa :

This seal bears the words *Vedisa*, in Śunga Brahmi most probably issued at the time of fire sacrifice. The wordings are in a circle of one cm. diameter.

13



15

#### 16. Seal of Damodara :

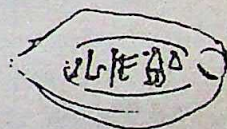
This also comes from the altar area and bears a legend in Śunga Brahmi having following letters *Damodaram Yojayi*. This most probably refers to the fire sacrifice for Damodar.



16

#### 17. Seal of Mahārāja Śiva :

This is an oblong impressed sealing with Brahmi of 1st 2nd c. A. D., and reads *Mahārāja Śiva*. On the other side are impressions of two bamboo strips. The seal might be of some Naga king named Śiva Naga. We know of such a king ruling from Padmavati.



17

#### 18. Seal of Jīva Mātāṅgasa

This seal was recovered from the varandah of the Śunga Śiva temple in TR VI. It bears the legend *Jīva Mātāṅgasa*. This must be most probably the name of a person incharge of the temple.



18

#### 19. Dhvaja-dāṇḍa Ujjayini Sealing

This sealing bears two main symbols : A



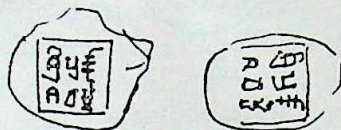
*Makara Dhvaja-danda* in railing and Ujjain symbol. The Ujjain symbol has also been stamped on the verticle side of the sealing. It was stamped on six sides making it nearly hexagonal, the five are very clear but the sixth one has only an impression on left, most probably because of its constant rubbing as a standing base. The legend on this seal is in late Mauryan or early Sunga script and reads *Gotamasa Deya-pipa*.



## 20. Glass Sealing of Prakāśa Dharma from Mandasaur Excavations

Vikram University and Department of Archaeology M. P. State jointly conducted an excavation at Mandasaur (Wakankar-Vajpai 1974-76). TR. III gave an important evidence of two brick built structures, one belonging to Aulikar-Gupta period and the other in the lower levels of Sunga period. Both seem to be the remains of palacial buildings. The top one was completely destroyed because of a fortification was built during Muslim period. Only the staircase 1.50 m. wide and an adjacent room was recovered. From the room two glass sealings were obtained and both were impressions of the same seal. The legend was very clear

and read *Śri Prakāśa Dharma*. Palaeographically it belongs to Aulikar-Gupta period and the lettering was similar to the pillar inscription of Yaśodharman. In my first report on the excavation I stressed that Prakāśa Dharma must be a predecessor of Yaśodharman.



20

This statement was strengthened by the finding of an inscription of Prakāśa Dharma from Rinsthal (a village in Sitamau Tehsil of Mandasaur dist. M. P.). He was a formidable ruler and erected temples of Śiva, Brahmā and Varāha at Daśapur (Mandasaur) and constructed a lake Bibhīṣṇa Saranear Rinsthal and built a Śiva temple and *Vasathas* at the site. This was the site where he defeated Toraman, the Huna king, father of Mihirkula and built a lake in memory of this victory and named it as Bibhīṣṇa Sara. It was he who issued these two sealings impressed on light greenish glass. Glass seals are not known so far and as such they are extremely important.

## 21. Seals from Nandur Excavations

Nandur was commercial centre with a fortification and a moat situated about 7 kilometers south-west of Mandideep. It is approachable by a Kaccha road. The site was discovered by Shankar Tiwari of Bhopal. The site was jointly excavated by the

1. V. S. Wakankar, Rinsthal Stone Inscription of Aulikara Prakāśadharmā, dated M. E. 512. *Bhārati*, Bulletin of the Department of Ancient Indian History, Culture and Archaeology, Banaras Hindu University, Vol. I. pp. 56-62.



Department of Archaeology and Museums M. P. and Sagar University. I was fortunate to visit the site while it was being excavated. I hope a joint report of the excavation will be published soon but as my paper deals with the seals and sealing from Malwa I would like to make a casual reference to the seals, discovered at the site. I am highly indebted to Shri Krishna, O. P. Mishra and S. K. Pande who allowed me to study them at the site.

There were eight seals discovered during excavation.

No.	Legend	Symbols associated	Location	No.
1.	<i>Dharasya</i>	'Triratna'	NDR I A2 (2)	323
2.	<i>Devadasa</i>	'Dharṣa chakra'	NDR I	13
3.	<i>Mahādatta</i> <i>Nayak</i>		NDR I A2 (3)	
4.	<i>Maharaja</i> <i>Ta Ha Sa</i>		NDR I A2 (3)	
5.	<i>Mivijapa</i>	'Lāñchhana'	NDR I A3 (2)	265
6.	<i>Grata</i> <i>Rala Suti</i>		NDR I B2 (4)	232

7. *Nigamasa* 'Swastika'

and House NDR I B2 (5) 377

8. ....t tanāga  
(may be  
Dattanāga

found in filling.



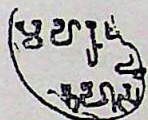
NDR I A2 (2)  
323



NDR I  
23



NDR I A2 (3)



NDR I A2 (3)



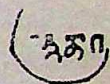
NDR I A3 (2)  
265



NDR I B2 (4)  
232



NDR I B2 (5)  
377



FILLING



## OBSERVATIONS ON THE COINS OF THE MITRA RULERS OF MATHURĀ

BELA LAHIRI

Mathurā is a place of great historical and archaeollogical interest, and it has naturally attracted the attention of even foreign scholars. For some eight years, from 1966 to 1974, the Mound of Sonkh near Mathurā has been excavated by a team of German archaeologists under the leadership of Herbert Haertel, as a result of which important light has been thrown on the ancient history of Mathurā from about 600 B. C. to the third century A. D. The Report of the Excavations has been published in the *German Scholars in India*. Vol. II (1976), pp. 69-99. Two Seminars were subsequently held at Delhi on the history and culture of Mathurā, one entitled "Pre-Kushāṇa History and Art", in 1977, and the other on the Cultural History of Ancient Mathurā, in 1980. However, it was as early as 1974 that the present author's book, *Indigenous States of Northern India* (Circa 200 B. C. to 320 A. D.) came out, and it elaborately dealt with the early history of Mathurā on the basis of numismatic studies. Now that the Report of the Sonkh Excavations has come out, the author feels that a comparative study of her earlier observations relating to the early history of Mathurā and the report of the Sonkh excavations may be somewhat revealing.

This paper, however, would be specially concerned with the Mitra rulers of Mathurā, on whom a paper has recently been published by K. D. Bajpai in *JNSI*, XLII, pp. 1 ff.

Six Mitra rulers of Mathurā, viz. Brahama-mitra, Dṛiḍhamitra, Gomitra, Śatamitra,

Śuryamitra and Vishṇumitra (alphabetically arranged) are so far known from coins. It may here be pointed out that Bajpai takes the legend *Satamita* to be the Prakrit form of Sanskrit Satyamitra, which in fact should have been rendered into Prakrit as *Sachamita*. As it is, *Satamita* can be Sanskritised only as *Śatamitra*, and not Satyamitra. Out of the above six rulers, the names of four, viz. Brahmamitra, Gomitra, Sūryamitra and Vishṇumitra are also found in some epigraphs, and we have to see if they can be identified with their respective namesakes on coins.

One Brahmamitra is mentioned in the Bodhgaya railing pillar inscription of his queen Nāgadevī. Another ruler viz. Indrāgnimitra, is also known from the Bodhgaya inscription of his queen Kuraṅgī. According to K. D. Bajpai, both these Mitra rules belonged to the house of Kauśāmbī, although he adduces no reason in support of his view. But, if Brahmamitra and Indrāgnimitra were kings of Kauśāmbī the inscriptions of their respective queens should have referred to the reigning king or kings of the region (i. e. Magadha) where the donation of the Bodhgaya railing pillar was made. For, it is noteworthy in this connection that in the Pabhosa Cave inscription, Āśhāḍhasena, a king of Ahichchhātra, while making the donation of the Pabhosa Cave in the Kauśāmbī region, refers to the reigning king Udāka of Kanśāmbī as a mark of courtesy and evident convention. Thus, neither Brahmamitra nor Indrāgnimitra, who



are conspicuously unrepresented by Kauśāmbi coins, can be connected with Kauśāmbi without proper evidence. For the same reason they do not also seem to be kings of Mathurā. (\*They might have belonged to a local house of Mitra rulers of Magadha). Brahmainitra of the Mathurā coins cannot, therefore, be identified with his namesake of the Bodhgaya inscription of queen Nāgadevī.

Again, one Gomitra is known from the Ganeshra (near Mathurā) brick inscriptions of his minister Kohaḍa (Rohadeva ?\*), as well as from the fragmentary stone inscription of the Mathurā Museum. There is no difficulty in identifying Gomitra of these inscriptions with his namesake of the Mathurā coins, who, as we shall see, introduced the characteristic series of Mathurā coins with the figure of Lakshmī on the obverse and of Three Elephants with riders on the reverse. We do not take into account Gomitra of the doubtful British Museum coins with various devices and of different fabric, attributed by J. Allan provisionally to Mathurā.

A Mathurā epigraph reveals the name of one Viṣṇumitra, the son of a person whose name ends in *mitra*, and father of princess Indrāgnibhadra. The name of the father of Viṣṇumitra is said to have been restored as Brahmanitra. If so, Brahmanitra and Viṣṇumitra of this Mathurā inscription may plausibly be identified with their respective namesakes of the Mathurā coins.

One Sūryamitra is likewise known from a short epigraph on a fragmentary decorated frieze in the collection of H. P. Poddar of Calcutta. Interestingly enough, Haertel provides us with the photographs of five more fragmentary versions of the same inscription, four of them showing the beginning, and a fifth one showing the end of the text in an

overlapping manner. The complete text is found only in the Calcutta version in Poddar's collection, which reads :

*R ño Gopālyā(h) putrasa Sūryamitrassa  
piṭhama dena Kāśīputreṇa Yaśakena kṛitam.*

There has been some difference in the reading and consequent interpretation of the text. The present author separated the words *piṭhama* and *dena* and interpreted the text as 'the gift of a *piṭha* by king Gopālīputra Sūryamitra, which was caused to be made by Kāśīputra Yaśaka'. Haertel, however, takes *piṭhama* and *dena* as one single word, to mean *piṭhamadeda*, Skt. *piṭhamardena*, i. e. by *piṭhamarda*, a kind of favoured personal attendant referred to in texts like the *Kāmasūtra* of Vātsyāyana. He thus translates the text as "Caused to be made by Kāśīputra Yaśaka, the confidant of king Sūryamitra, the son of Gopālī".

Haertel suggests that since both Sūryamitra of this inscription and Bahasatimitra of the Pabhosa inscription are called 'Gopālīputras', they might have been related as brothers, and that this Sūryamitra may be identified with his namesake of the Pañchāla coins, rather than of Mathurā issues. But this suggestion is not tenable; firstly, because 'Gopālīputra' is too common a metronymic in that period to connect Sūryamitra and Bahasatimitra together as brothers. Secondly, the coping stone, particularly the one in the collection of H. P. Poddar which alone contains the complete text, is made of red sandstone, characteristic of the Mathurā sculptures, and was acquired at Mathurā itself along with some other similar pieces. Thus, Sūryamitra of this Mathurā inscription was in all probability a king of the Mathurā region, and not of distant Pañchāla, as suggested by Haertel. If the so-called *Piṭham-*



arda of king Sūryamitra of Pañchāla made a donation at Mathurā, he is naturally expected to have referred to the then reigning king of that region, as was an usual custom. It is therefore more logical to identify Sūryamitra of the Mathurā coping stone inscription with his namesake of the Mathurā coins. There is also no palaeographical and chronological difficulty in doing so.

Besides inscriptions, the names of the above four Mathurā rulers, viz. Brahmanitra, Gomitra, Sūryamitra and Vishnumitra are found on other local series of coins. Thus, Gomitra, Sūryamitra and Brahmanitra are also represented in another distinct series of coins provisionally attributed to Kanauj, while Vishnumitra is represented in the Pañchāla coins. Sūryamitra is, however, too common a name and is found not only in the Mathurā and Kanauj coins but also in those of Pañchāla and two other distinct series coming from Rairh in Jaipur and having the appellation 'Sudavapa' or 'Udehaki' for the issuer.

In this context we are constrained to discuss certain statements recently made by K. D. Bajpai with regard to the Mitra rulers mentioned above. Obviously, his remarks are not based on a proper study of their coins. "I do not think," he convincingly observes, "that there was a separate independent house of Mitra rulers at Kanauj during the period with which we are concerned here. As I have already pointed out elsewhere the area of Kanauj was included in the Mitra kingdom of Pañchāla or of Mathurā. The coins of Brahmanitra and Sūryamitra assigned by Allan to Kanauj, can be attributed to the rulers of the same names of the Kauśāmbī house. This is clear from the fabric and type of the coins".

Strangely enough, he does not give any

reason for his suppositions. As to his first statement, the present author has already discussed it elaborately in her book (*ISNG*) and shown that there was probably no separate house of Mitra kings of Kanauj. A study of the coins of Gomitra, Sūryamitra and Brahmanitra of the so-called Kanauj series indicates that they are closely connected with those of Mathurā bearing identical names, although the issues of these two places are distinguished by their types and fabric. Out of the three symbols found on the coins of the Mitras of Kanauj, viz. the Ujjain symbol, Tree-in-railing and Triangle-headed standard, the first one, even though a very common mark on ancient Indian coins, appears to have some special significance on the issues of the Mitras of Mathurā. For this symbol which is invariably found on the coins of the Mathurā Mitra is replaced by a mark looking like Brāhmī Śa on those of the Dattas of that place, other devices being common to both the Mitras and the Dattas. It thus appears that the Ujjain symbol was the dynastic emblem of the Mitras, while the Śa-like mark was that of the Dattas. Now, the appearance of the Ujjain symbol on the coins attributed to Kanauj bearing names of Mitra rulers common with those appearing in the Mathurā series seems to be significant. In view of the fact that Kanauj is not very far from Mathurā, it is not unlikely that Gomitra, Sūryamitra and Brahmanitra who were originally kings of Mathurā might have extended their sway upto Kanauj. While the Ujjain symbol inter-relates the issues of the Mitras of Kanauj and Mathurā, the Tree-in-railing connects those of the Kanauj (?) Mitras with the only one coin definitely known to have come from Kanauj, showing this symbol and bearing the name of one Vishnudeva. It is possible that the so-called



Kanauj issues of the Mitras were meant for circulation in some area in between Mathurā and Kanauj and not in Kanauj proper. Thus, we may also agree to some extent with K. D. Bajpai's view that Kanauj was included within the Mitra kingdom of Mathurā.

But it is difficult to follow him when he connects the Mitras of Kanauj with Pañchāla, which had a highly distinctive series of coins having no similarity whatsoever, with the issues of the Kanauj Mitras, either in type or in fabric. And out of the three names of the so-called Kanauj Mitras, only that of Sūryamitra occurs in the Pañchāla series of coins. Even then, the angular form of the letter *ma* on the coins of Pañchāla Sūryamitra suggests that he was somewhat later in date than his namesake either of Kanauj or of Mathurā.

K. D. Bajpai's next statement is also not convincing that the issues of the so-called Kanauj Mitras can be attributed "to the rulers of the same names of the Kauśāmbī house." Just after his assertion that Kanauj was included within the kingdom of Pañchāla or of Mathurā. We do not know what are his grounds for assigning them to Kauśāmbī. No Kauśāmbī coins with any of the three names of the so-called Kanauj Mitras are known to us. If the learned scholar has recently discovered some Kauśāmbī coins bearing any of the names, Gomitra, Brahnamitra and Sūryamitra, it would be very interesting to know the exact types of those coins so that we may be sure that they really belonged to the Kauśāmbī series. It is not known if his supposition is based on the fact that the three common symbols occurring on the issues of the so-called Kanauj Mitras are also found on some Kauśāmbī coins. But it may be pointed out that while these three

symbols appear significantly in a group on the Kanauj issues, they are never found together on any known Kauśāmbī coin. Moreover, they are too common symbols which occur individually on various other local issues. On the other hand, 'Bull', the most characteristic and significantly local device of all classes of Kauśāmbī coins, is conspicuous by its absence on the above Kanauj pieces. Thus, neither types nor the fabric of the issues of (Gomitra,) Sūryamitra and Brahnamitra, assigned by Allan to Kanauj, support the view that these rulers belonged to the house of Kauśāmbī as held by K. D. Bajpai.

The learned scholar also refers to a coin of Brahnamitra published by Smith and finds close similarity of this coin with those of the Mitras of Kauśāmbī. But the obverse group of symbols of the said piece, viz. Tree-in-railing, Triangle-headed standard (*Indradhwaja* ?) and Ujjain symbol (*vajra* ?) apparently shows that the coin actually belongs to Brahnamitra of Kanauj (?), and not to any ruler of Kauśāmbī.

Again, he refers to the names of Brhnamitra and Sūryamitra occurring on some pieces found at Rairh. As to the Rairh coin bearing the name of Brahnamitra, the devices are distinctively of the Mathurā series, and hence it should rather be attributed to the ruler of Mathurā bearing that name, and not to king of any other locality.

So far as Sūryamitra of the Rairh coins is concerned, his name is found on the issues of two different series, one having the appellation 'Udehaki' and the other 'Sudavapa', for the issuer. Although these two series are interconnected with the issues of the Kanauj Mitras by some common symbols, they are distinguished from one another by other considerations. For, while the coins assigned to the Kanauj



Mitras are round in shape, the 'Udehaki' and 'Sudavapa' pieces are square and also different in fabric. The 'Sudavapa' coins are, again, distinguished from somewhat similar 'Udehaki' pieces by being larger, heavier, finer in execution and having more neatly incised lettering of the legends. Any way, since the name *Udehaki* refers to a well-known ancient tribe called 'Uddehika', 'Udehaki Sūryamitra' appears to be a different person from his other namesakes of Kanauj, Mathurā and Pañchāla. And so long as the significance of the term 'Sudavapa' is not satisfactorily established, 'Sudavapa Sūryamitra' should also be distinguished from his other namesakes.

Now we come to the question of the chronology of the Mitra rulers of Mathurā. As earlier shown by the present author, the Mitras of Mathurā seem to have come to power about the latter half of the second century B. C. The order of succession of these rulers has also been suggested from a critical study of their coins.

Out of the six known Mitra kings of Mathurā, Gomitra seems to be the earliest; for he struck both square and round coins, and besides striking a rare type the with the device of *Gaja-Lakshmi* he appears to have introduced the regular Mathurā type with the figure of Lakshmi on the obverse; for the reverse device of 'Three Elephants with Riders' is most distinctly seen on his coins.

Then, out of the four symbols appearing on the obverse of Gomitra's coins, viz. the conventional Tree, Ujjain symbol, Lotus-like symbol and river with fishes, he first three are also seen on those of Sūryamitra and Brahmanitra, while the first two appear on those of Vishnumitra and Drīdhamitra. Thus, Gomitra appears to be more closely connected by symbols with Sūryamitra and Brahmanitra

than with Vishnumitra and Drīdhamitra. And since the representation of the 'Three Elephants' is more distinct on the reverse of Sūryamitra's coins than on those of Brahmanitra, the former seems to be earlier than the latter.

Brahmanitra was apparently followed by Vishnumitra and Drīdhamitra, and since it is now known that Vishnumitra was the son of Brahmanitra, the succession of the Mathurā appears to be in the following order : Gomitra, Sūryamitra, Brahmanitra, Vishnumitra, Drīdhamitra. Śatamitra might have been the latest of them all.

Now, let us compare our tentative suggestion with the report of the Sonkh excavations. According to the chronological positions of the different layers, Levels 30 and 29 are dated as Middle-Śuṅga, i. e. the second half of the second century B. C. The first inscribed coins of Sonkh come from Level 28, i. e. just above the Middle-Śuṅga Level, and these coins belong to Gomitra. "According to the finds of Sonkh", as the Report goes, "Gomitra seems to have ruled for a very short time only; already in Level 27 Sūryamitra follows as the next of the Mitra kings.....Not less than ten well-legible Sūryamitra coins were found in the streets and houses of this most extensively excavated level and also in the lower phase of Level 26. ....It seems that Sūryamitra had not only been the most lasting but also the most important of the Mitra kings. The succession of coins continued above the Sūryamitra region; four coins of Brahmanitra and one of Vishnumitra follow in the upper phase of Level 26 and in Level 25".

".....The findings of Sonkh confirm the sequence of the Mitra kings in the following order : Gomitra, Sūryamitra, Brahmanitra and Vishnumitra. However, Drīdhamitra,



included in Allan's Catalogue.....is not found at Sonkh".

Śatamitra is not also represented in Sonkh excavations.

It is thus evident from the above compara-

tive study that our tentative chronological sequence of the Mathurā Mitras, made on the basis of a critical study of their coins, is now unquestionably confirmed by the findings of the Sonkh excavations.



## TWO LOCAL RULERS OF GARHWAL (U. P.)

NISAR AHMAD

## I

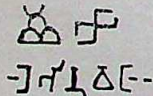
So far twenty-six coins bearing the legend *Rajño Bhānuvasya* are brought to light. One of them, which is the earliest known specimen, is registered first by A. Cunningham<sup>1</sup> and then catalogued by J. Allan.<sup>2</sup> The rest of the pieces are published by S. C. Kala<sup>3</sup> which are found in a hoard in a village near Lansdown in the Garhwal district along with the coins of king Rāvaṇa and the Brahman-yaḍeva Kumāra type, listed as class 3 of the Yaudheya currency by Allan in the *Catalogue of the Coins of Ancient India*. All of them are of copper and round in shape. However, the details of the four coins are available to us and they are mentioned here.

## A. Published by Cunningham

Obv. : "A snake with Indian legend, *Bhānu Varma*."<sup>4</sup>

Rev. : "Nearly obliterated; trident visible."


Allan makes some improvements in this description which, given at one place, are as follows :

Obv. : 

Snake below

1. *CAI*, p. 78.
2. *BMC, AI*, p. 275, pl. XL. 15.
3. *JNSI*, XVIII (I), pp. 46-48.
4. Else where he spells out as *Bhanuṛa Varmma* (*ASR*, XIV, p. 145).
5. *BMC, AI*, p. cl.
6. He writes : "Another interesting point worth noticing in these coins is the addition of the title *Rajño* in some cases" (*JNSI*, XVIII (I)).

Rev. : "Trident and standard"

At another place of the same text, Allan also writes : "The reverse has a trident and a standard, each in a railing." He again adds that "The full inscription is perhaps *Bhanuvar-masa*."<sup>5</sup> But it has to be pointed out that, preceding to *bha*, is a character which is very clear on the illustration and this can easily be identified as *jña*, and, therefore, it cannot be suggested, as Kala does,<sup>6</sup> that the title *Rajño* only occurs on some of the coins of Bhānuva of Lansdowne hoard. Also, correct form of the Svastika depicted on this coin can be drawn as  . Again, the shape of the symbol represented at the bottom does not suggest it to be a snake. Further, its reverse, as Cunningham himself records, is nearly obliterated, and therefore, it is not unlikely that the standard identified by Allan on this side, is a trident-battle axe like that occurs on the reverse of king Ravana, since the reverse as of the coins of both have trident the reverses of both may have been identical.

## B. Published by Kala

No. 1.

Obv. : "Above chaitya. Below *Bhanuvasa*"

Rev. : "Standing deity"



No. 2.

**Obv.** : "Above chaitya. Below *Rajno Bhanuvasa*."

**Rev.** : "Six headed Karttikeya with spear or standard."

No. 3.

**Obv.** : "Bhanuvasya"

**Rev** : "Six-headed Karttikeya."

Cunningham and Allan restore the legend as *Bhanuvarmasa*. But the letter which follows *Va* is not so clear that can be made out as *rma* and atleast Allan himself appears to have been hesitant to read it definitely. On the other hand the traces of this letter suggest it as *sa*, presumably the initial of conjunct *out*. Kala has referred to 25 more coins of this class, two of which contain *Rajno Bhanuva* and *Bhanuvasya* respectively. These readings indicate that the name of the chief was in all probability Bhanuva and not Bhanuvarma.

Kala does not mention the shape of the hill (chaitya) occurred on his coins. However, one of the illustrations clearly shows it to be constituted of six arches. Since all his coins are of one type, it is quite possible that all of them have the hill of six arches.

Thus the coins of Cunningham and Kala definitely belong to two different types which can be summarized as follows :

Type A :

**Obverse :**

**Rev.** : Trident and standard (probably trident-battle axe)

Type B

**Obv** : Below *Rajno Banuvasya*.

**Rev.** : Six headed Karttikeya.

II

The round copper coins 15 in number with the legend *Ravanasya* are published by Kala in 1956. They form the part of a hoard discovered near Lansdowne in the Gaharwal district which also yielded the coins of Bhanuva and Brahmanyadeva-Kumara type, wrongly been presumed of the Yaudheyas.

Out of these, 4 coins are published by Kala. They are as follows :—

No. 1.

**Obv.** : legend, *Ravanasya*, crested goddess below.

**Rev.** : A standing male figure outside an arched gateway.

**Wt.** : 130.15 grs.

Nautiyal notices, 'one special characteristic on this coin after the name of the person adds the epithet *Jaya*.' Certainly this reading is not correct. There is only one character succeeding to *na* and this is comparable to that which occurs following *na* on some other issues of this ruler. On coin no. 2 (JNSI, XVII-Pt. I, pl. iv no. 13) this can well be made out as *sa*. Again this coin has its right rim somewhat raised which evidently proves the non-existence of any more letter after (wrongly been taken as) *ja*, so the presence of the *Utterya* is out of question here. The traces marked at the bottom of this letter on the coins nos. 2 and 3 (JNSI, XVIII (I) pl. vi, rows. 13, 14) suggest it to be the conjunct whose second part is *ya*. Therefore, it is rightly identified as *syā* by Kala.

No. 2.

**Obv.** : *Ravanasya*.

**Rev.** : Worn out.



## No. 3.

- Obv.** : legend : *Vanasya* : below a single-headed female deity, six arched hill on r.
- Rev.** : Trident on r. and another symbol on l.
- Wt.** : 113 grs.

## No. 4.

- Obv.** : Above a symbol. Below *Ravana*.
- Rev.** : A trident on r. and trident combined with battle-axe on l. inside a beaded border.

There is one round copper coin in the State Museum Lucknow which can be described as follows :

- Obv.** : *Ravana (sya)*.
- Rev.** : Deity.

Thus the coins of *Ravana* appear to have belonged to three types.

## Type 1.

- Obv.** : Above the legend *Ravanasya*; below single headed female deity at l. and six arched hill at r.
- Rev.** : A standing male figure outside an arched gateway.

## Type 2.

- Obv.** : As above.
- Rav.** : Trident on r. and another symbol on l. The latter may be the same that occurs on the left of the reverse of type no. 3 which also has trident on its right side.

## Type 3.

- Obv.** : Above a symbol; below the legend as on precedings.
- Rev.** : A trident on r. and trident-battle-axe on l.

## III

Cunningham, writing on the coinage of the Yaudhayas refers a coin of Bhanuva which, in his opinion, "most probably belongs to the same country", because, as he holds, "it was, however, found with upwards of 300 of Brahma 'Devas' coins that were regarded by him and all other scholars to have been struck by the Yaudheyas.

Perhaps on this basis V. A. Smith while preparing 'General Index to the Reports of Archaeological Survey of India', designates Bhanuva as 'probably a chief of' the Yaudheya tribe. Later on, Cunningham, too, ascribes him to this tribe with firmness. S. K. Chakraborty does not include Bhanuva among the Yaudheyas. Allan retreats the attribution suggested by Cunningham on the same ground that was employed by the latter. This assignment is accepted by Nautiyal, Jai Prakash and Sharan. But we find that the statement of Cunningham that a coin of Bhanuva was 'found with upwards of 300 of 'Brahmadeva Kumara Type Coins, which is considered as *Fourth* not only by Allen but also other numismatists, is infact unwarranted. Cunningham writes : "I have received a very curious silver coin of a Brahmanical chief of the Yaudheyas, Brahmana Deva a worshipper of Bhagavat. Some years ago Major Herschel, of the Engineers, kindly presented me with a large number of copper coins of this chief; but the name of Yaudheya, which is found on the silver coins, does not form part of their legend." He further adds : "The whole of the copper coins are unfortunately in bad condition; otherwise it seems probable that some other names might have been found upon them. On one coin only have I found a new legend.....The letters at the beginning and end are not clear, but the others may be



read plainly as Bhami Varmma....It was, however, found with upwards of 300 of Brahmanya Deva's coins, and therefore, *most probably* belongs to the same country." Thus the following points emerge from the above reports :

(a) The coin of Bhanuva does not come from a hoard;

(b) The find spots from where these coins were obtained are also not recorded.

(c) The use of the words 'most probably' by Cunningham himself shows to the nature of his confidence;

(d) Evidently all these coins belonged to the coin collection of Major Herschel which was presented by him to Cunningham. The coin of Bhanuva does not form part of a hoard along with the copper coins of Brahmanya Deva type; since all these coins were the stray finds. In view of the fact that Major Herschel was a private coin-collector, we may not assume that they would have been picked up from one place.

Therefore no stress can be given on the fact that the coin of Bhanuva was found along with those of Brahmanya Deva Kumara type. And although twentyfive coins of Bhanuva occur alongwith fiftysix coins of the Brahmanya Deva-Kumara type in the Lansdowne hoard but it must be remembered well that this hoard not only contained the coins of Bhanuva, Ravana and Brahmanya-Kumara type. Further it can be mentioned here that we do not endorse to the view that these Brahmanya Deva type copper coins were issued by the Yaudheyas. In fact they were minted by a tribe called Kumara.

Jai Prakash also agrees with the attribution proposed by Cunningham and Allan. He finds typological similarity in between the

coins of Bhanuva and the Brahmanya Deva type (class 3 of Allan) of the Yaudheyas. He further adds : "As this similarity indicates that the coins of this class belong to the same time as the earlier coins, it can be assumed that some Yaudheya chief—by putting his name on the coins—was trying to seize the Yaudheya authority, or else, was merely the head of the tribe authorised by its corporation to issue coins in his name". Against the second hypothesis M. K. Sharan writes : "Jai Prakash asserts that 'Bhanuva' could have been a tribal chief who might have been authorised by the tribal assembly to issue coins in his own name but it is beyond any justification because we have found very few coins with this name. Had he been authorised to issue coins in his name he would have issued much more and we could have come across some more coins of this series."

For the identification of Bhanuva, M. K. Sharan appears to have been confused. He first told "that there was no monarchical form of government prevalent in this tribe although it is sure that the sovereignty must not have been vested in the whole of the population." He further adds : "The head of the Yaudheya state was given the regal title of 'Maharaja' but the post was elective and he was not permitted to put his name on the state coinage." But he himself includes the coins of Bhanu among the Yaudheya coinage which are the issues of the government.

For the attribution of Ravana, Kala writes : "On the coins issued by him also occurs the six-headed deity Karttikeya on the reverse alongwith symbols like the River, Mountain etc." He further adds : "In general style and even on the portrayal of some symbols they come near to the coins of the Yaudheyas.... On account of the close



resemblance of these types with those of Yaudheyas it may be said that 'Ravana' belonged to the same tribe.' Jai Prakash goes to suggest that "on the basis of script and reverse motifs of Kala's coins we are inclined to place the coins of Ravana with those of Bhanuva. K. P. Nautiyal observes: "This ruler is absolutely new in the Yaudheya history." For the attribution of this chief to the Yaudheya tribe, he enumerates the coin devices: "These coins bear all the symbols of the other Yaudheya coins, i. e. six headed deity Karttikeya on the reverse, other symbols like the hill, river etc." He further says that "one coin after the name of the person adds the epithet *Jaya*. This is significant as the Yaudheya coins from else where generally possess this epithet".

Sharan holds that "*Ravana* appears to be the name of some individual. He was perhaps a chief or a leader of the Yaudheya tribe. Coins bearing the legend 'Ravana' were probably issued by him." He further explains the occurrence of the name of the individual alone: "It is just possible that he might have tried to seize the democratic set-up of the tribe and issued coins in his own name; breaking the tradition once again so far as the issue of coinage by the tribe of the Yaudheyas is concerned."

Thus, except Chakraborty, all the scholars take Bhanuva and Ravana as the chiefs of the Yaudheya tribe. The reading epithes *Jaya* by Nautiyal is unwarranted. Therefore, the mention of the name of the chief alone on the coins occurs to be an unusual phenomenon and, therefore, it is explained by Jai Prakash that the chief "was trying to seize the Yaudheya authority, or, else, was merely the head of the tribe authorised by its corporation to issue coins in his own name." But Sharan rejects the

second alternative and elaborates the first one as "that he might have tried to seize the democratic set-up of the tribe".

Allan catalogues coins of six classes of the Yaudheya tribe. The coins of classes 2 and 5 have the legend Yaudheyana and those of class 6 bear the inscription *Yaudheyaganasya*. Of the specimens of class 3, the silver one contains the legend *Bhagavata svamino Brahmanya Yaudheya* and the copper pieces have *Bhagavata svamino Brahmanyadevasya Kumarasya*; the latter were probably minted by some other tribe. The coins of class are devoid of the name of the Yaudheyas and, therefore, they also do not appear to have been issued by this tribe. The class 4 is formed by the coins of Bhanuva. Thus all the specimens struck by the Yaudheyas unfailingly bear the name of their tribe.

The coins of classes 2 and 5 are dated to second-first century B. C. and first century A. D. The silver piece of class 3 is placed in second century A. D. Those of the class 6 are ascribed to 3rd-4th century A. D. The pieces of the Yaudhsya currency from their beginning, i. e. second century B. C., till their end some time in the fourth century A. D., had the name of the Yaudheya tribe. Inscriptions of Rudradaman and Samudragupta also refer them by their tribal name. These are the facts which led Jai Prakash to accept that "the republican nature of the Yaudheya constitution did not change from the days of Rudradaman to that of Samudragupta." He also does not deny to the fact that the coins of Bhanuva and as well as of Ravana, since he rightly feels to place both of them together, "fall in this period." But certainly "they signify an unusual feature of the tribal constitution of the Yaudheyas." To remove this anomaly he suggests that, "it was probably



only a short lived novelty of their administration." But he does not state the factors which forced to introduce this novel administration. Sharan suggests: "It could have been realised that the scope of the development of a monarcical state into an empire was unlimited as compared to the republican form;" and, secondly "A monarchical form of government had greater scope of protection against aggression from outside the state." But he does not mention them as the grounds for the adoption of the monarchical form of government. On the other hand he puts forth as some of the "logical acceptable reasons" for explaining "how the posts of the Presidents (Maharaja or Mahasenapatis) became hereditary." Even if we apply these factors for the introduction of the monarchical form of government we have to remember the fact that during the second century A. D., when they reasserted their independence by knocking off the Kushana domination from their territories, they minted their coinage with the name of their tribe. Bhanuva and Ravana flourished some time after the Yaudheyas enjoyed their freedom in the case of fall of the Kushana power. During the days of Bhanuva and Ravana the possibility of aggression was not from the foreign but from the indigenous power; and, it would not have as strong as foreign invasion. Therefore, the idea of "greater scope of protection against aggression from outside the state" should have been felt while they submitted to the Kushanas, or when they threw off the Kushana yoke in the middle of the second century A. D. and not some times after when these chiefs were forced to rule over the Garhwal district. Again the Yaudheyas had republican form of government during the third and fourth centuries A. D. and when surprisingly enough there

was a greater scope for carving an empire and as such for adopting the nonarchical form of government, until Samudragupta lunched his expeditions. Thus Bhanuva and Ravana do not have place in the continued republican administration of the Yaudheyas.

As regards to the typological similarity it can be recalled that Bhanuva coined his money in two types: 1. Crescented three arched hill, svastika and wavy line with dises on the obverse and Trident and standard (probably trident battle-axe) on the reverse; and, 2. six arched hill on the obverse and six-headed Karttikeya on the reverse. These types are unknown in the entire Yaudheya coin series. Admittedly Karttikeya does occur on the reverse of the silver coin of class 3 of the Yaudheyas. But for the attribution as Shastri puts forth while discussing the question of attribution of Mahadeva to the Audumbara tribe "types and just isolated symbols, which could independently be found in several unconnected series of early coins", Here, too, Karttikeya can be noticed on Brahmanyadeva Kumar Type coins issued by a different tribe. So it should be taken as the persistence of the numismatic traits. Similarly, Ravana struck his coins in three types: 1. above legend and below single headed female deity at left and six arched hill at right on the obverse and a standing male figure outside and arched gateway; 2. as above on the obverse and trident on right and another (probably trident battle axe) on the left of the reverse; and, 3. above symbol and below legend on the obverse and trident on right and trident-battle axe on the left of the reverse. But no piece of the Yaudheya coinage has been minted in these types.

The Yaudheya currency is characterized to have the name of the tribe from its commencement till its terminal. Hence the



omission of the tribal name on the coins in question is another great barrier in the attribution of these chiefs to the Yaudheya tribe. R. D. Banerji writing on the Audumbara coins holds that "the attribution of coins which do not bear the name of the tribe—must be very doubtful". A. M. Shastri and myself have expressed the same opinion while contributing papers on king Mahadeva who has wrongly been taken as an Audumbara chief.

The sameness in types may be applied in determination of the attribution but certainly in the cases where other factors concur with this. Else this suggests, ofcourse on some what surer ground, to the locality of their issuers. It is also to be remembered that

these coins are only found, except a piece of Bhanuva whose exact provenance is not known, from Garhwal and not other place which yielded Yaudheya coins and moulds. Again, the fact, as Kala himself records that Lansdowne hoard did not only contain the Yaudheya coins, even if we consider the Brahmanyadeva Kumara type to have been minted by the Yaudheyas. All these coins "formed a part of hoard". In case this hoard only had the Yaudheya coins, it could have been argued that Bhanuva and Ravana belonged to that tribe. But the case is otherwise. Therefore, we feel that these two chiefs were not the Yaudheyas but the local rulers of Garhwal.



## LEGENDS ON AGĀCHA COINS

DEVENDRA HANDA

The first *Agācha* coin was probably published by Prinsep<sup>1</sup> in 1858. After a gap of slightly less than half a century, Smith catalogued some coins<sup>2</sup> which may be attributed to the *Agācha* tribe. In 1936, Allan published nine coins obtained from the collections of Thomes (1850), Clive Bayley (1889), the Indian Museum (1889), C. J. Rodgers (1892) and Cunningham (1894) in the cabinet of the British Museum.<sup>3</sup> It was Allan who for the first time made out the Brahmi legend *Agodaka* [Ja]napadasa on a coin and attributed that to the hitherto unknown tribe of the *Agodakas*.<sup>4</sup> On others, procured by Rodgers at Barwalla near Hissar, he described the legend as *agodakā agācha-janapadasa* and *agāchamitrapadabhis(ch)aya*.<sup>5</sup> His identification

of the *Agācha* tribe with the *Oxudrakai* of the Greek and the Sanskrit *Agastya*,<sup>6</sup> however, was not correct. Barnett derived *Agācha* (Prakrit) from *Agratya* (Sanskrit) which he took to mean 'the people of Agra.'<sup>7</sup> P. L. Gupta thinks that *Agācha* is the Prakrit corruption of Sanskrit *Agreya*<sup>8</sup> which appears as the name of a tribe in the *Mahābhārata*<sup>9</sup> along with the name of the *Bhadrās*, *Rohitakas* and the *Mālavās*.<sup>10</sup> Dasgupta regards Gupta's suggestion as untenable and derives *Agācha* from *Agratya* (the name of a country) which in its turn is derived from the name of the tribe *Agra*.<sup>11</sup>

*Agodaka* could be easily equated with *Agrodaka*, a place mentioned twice in the Buddhist text *Mahāmāyūrī*,<sup>12</sup> identified with modern Agroha by Przyluski as early as 1926.<sup>13</sup> Agroha

1. Prinsep, James, *Essays on Indian Antiquities*, edited by E. Thomas, London, 1858, Pl. XX. 44.
2. *IMC*, I, p. 206, No. 11, Pl. XXIII. 12. Dasgupta (*THAI*, p. 1, fn. 3) thinks that *IMC*, I, p. 205, coin No. 10 may also be attributed to the *Agācha* tribe. Mitchiner, (*Indo-Greek and Indo-Scythian Coinage*, Vol. 7, London, 1976, p. 649) has assigned *IMC*, I, p. 180, Coin No. 8, Pl. XXI. 12 and coin No. 8, 205, Pl. XXIII. 10 (and also coin No. 10, p. 20b cited above) to the *Agāchas*.
3. *BMCAI*, p. 299, No. 1, Pl. XLV. 9; pp. 22-29, Pl. XLV. 21-24.
4. *Ibid.*, p. cliii.
5. *Ibid.*, p. clvii-clviii.
6. *Ibid.*, Prof. Jagannath also derives *Agācha* from *Agastya* (*A Comprehensive History of India*, Vol. 2, Ed. by K. A. N. Shastri, Bombay-Culcutta-Madras, 1957, p. 111).
7. *BSOAS*, X, pp. 277 ff.
8. *JNSI*, IV, pp. 49 ff.
9. *Mbh.* (G. p. ed.) III. 254, 19-21.
10. *THAI*, p. 3.
11. *Ibid.*, pp. 8-9.
12. *Journal Asiatique*. 1915, yp. 34, 49, 65 and 99.
13. *Ibid.*, 1926, pp. 16 ff.



was an important town in ancient times and lay on the trade route which connected the Gāṅgā valley with Takshaśilā. It has been equated with Pali *Aggaḷapura* or *Anguttarāpa*, a city which lay on the itinerary of Tche Mang before Rohitaka from Śākala (Sialkot).<sup>1</sup>

Excavations carried out at Agroha by H. L. Srivastava during 1938-39 brought to light 51 more coins of the tribe leaving little doubt that *Agodaka* of the coins is *Agrodaka*, i. e., Agroha, the metropolis of the *Agra* tribe.<sup>2</sup> In 1946, M. M. Nagar published an *Agācha* coin from Katra Keshav Dev, Mathura.<sup>3</sup> The history and coinage of the *Agras* have been studied systematically by Dasgupta.<sup>4</sup> Recently, *Agācha* coins have also been re-studied and published by Mitchiner who reads on these coins the legends *Agodaka janapadasa*, *Agodaka Agāchamitapadasa*, *Agodaka Agācha janapadasa* and *Agācha*.<sup>5</sup> One coin has been published by us from Pandusar in Rajasthan.<sup>6</sup> Swami Omanand Sarasvati claims to have recovered a very large number of *Agācha* coins from the mound of Agroha<sup>7</sup> but they still await publication.

Agroha is being re-excavated now by the Directorate of Archaeology and Museums, Haryana and it is expected that quite a few more coins of the tribe will be brought to light.

All the *Agācha* coins known so far are made of copper and are rectangular/square and round in shape. They bear the legend only in Brahmi on one or both sides and invariably show tree-in-railing on the obverse. On the basis of the reverse devices, they have been classified into the following four types :<sup>8</sup>

- I. Bull Type
- II. Lion Type
- III. Composite-Animal Type, and,
- IV. Lakshmī Type

As far as the legends are concerned, we have the following versions—

1. *Agodaka janapadasa*<sup>9</sup>
2. *Agodaka Agāchajanapadasa*<sup>10</sup>
3. *Agodakā Agāchajanapadasa*<sup>11</sup>
4. *Agodake Agāchajanapadasa*<sup>12</sup>
5. *Agodaka Agāchamitapadasa*<sup>13</sup>
6. *Agāchamitra padabhisa*<sup>14</sup>

1. *Ibid.*
2. *MAI*, No. 61.
3. *JNSI*, VIII, pp. 30-32.
4. *THAI*, pp. 1-16.
5. Mitchiner, *op. cit.*, pp. 646-49.
6. *JNSI*, IV, pp. 7-8, Pl. I. 2.
7. *Ancient Mints of Haryana*, p. 98.
8. Mitchiner (*loc. cit.*) refers to 'Railed tree/Elephant' Type also but the coin illustrated *BMCAI*, Pl. XV. 16) probably belongs to some Mitra ruler of Punjab. Cf. *THAI*, p. 52 Pl. II. 34. Also see *JNSI*, XXXIX, p. 56.
9. *BMCAI*, p. cliii; Mitchiner, *op. cit.*, Type 970, P. 648.
10. *THAI*, p. 5; Mitchiner, *op. cit.*, Type 970, p. 649.
11. *BMCAI*, pp. clvii-clviii; D. D. Sircar, *Studies in Indian Coins*, p. 213.
12. *IHQ*, XXXI (4), p. 203; *THAI*, pp. 1, 7, 9 etc.; *AMH*, p. 98.
13. Mitchiner, *op. cit.*, Type 971, 648 and Type 973, p. 649.
14. *BMCAI*, p. clviii.



7. *Agāchamitra padabhichaya*<sup>1</sup>

8. *Agācha*<sup>2</sup>

9. *Agāchamitasa*<sup>3</sup>

\* The legend *Agodaka janapadasa*, as stated above, was first deciphered by Allan on a square coin showing tree in railing and the Brāhmī legend on the obverse and lion on a hill on the reverse.<sup>4</sup> Allan, however, had observed "That the inscription is continued below the tree, and that the full legend is as on nos. 22-29, most of which have the same types: lion, hill and tree in railing".<sup>5</sup> Dasgupta has adopted the legend *Agodaka Agāchajanapadasa* on this coin.<sup>6</sup> We have no other coin on which the legend may be read only as *Agācha janapadasa*. Mitchiner's coin with the legend *Agācha* is an overstruck piece and does not carry the full legend. Allan had transcribed the legend as *agodakā agāchajanapadasa* in the Introduction of his work<sup>7</sup> but the eye-copy of the Brāhmī characters given in the Catalogue<sup>8</sup> does not show the medial vowel *ē* attached to *k*. Dasgupta, however, thinks that Prakrit *Agodaka* of the legend may correspond to Sanskrit *Agrodakā* or *Agrodake*.<sup>9</sup> The latter version would mean "(the coin) of the *Agratya janapadasa* (current) at Agrodaka. Since coins with this legend are

also known from places other than Agroha, the legend cannot be accepted. This would also mean by implication that the *Agras* issued a particular type/types for Agrodaka and some other/others for the rest of their dominions. This is neither logical nor borne out by the coins discovered from Agroha, Barwalla, Mathura and Pandusar. *Agodaka Agāchajanapadasa* may thus be taken to mean "(the coin) of the *Agratya janapada* (issued) from Agrodaka or (the coin) of the *Agratya-janapada* of Agrodaka." Since Agrodaka was the metropolis of the tribe it may be presumed to have had the mint also. Thus the legend on the coins seems to have been *Agācha-janapadasa* and not *Agodakā Agāchajanapadasa* or *Agodake Agācha-janapadasa* as regarded by Allan and Dasgupta. It is notable that Dasgupta himself has not adopted either of these versions in his details of the coin-types of the tribe.

K. N. Dikshit had read *Agācha mitasa* (instead of *Agāchamitrapada*-) and took the legend "as the name of some king who, might be Agastyamitra, connected with the Agastya janapada".<sup>10</sup> It has rightly been pointed out that the derivation of *Agācha* from *Agastya* is not philologically possible.<sup>11</sup> Also the legend cannot be read as *Agāchamitasa* on any coin.

1. *Ibid.*

2. Mitchiner, *op. cit.*, Type 974, p. 649.

3. *JNSI*, IV, p. 50.

4. *BMCAI*, pp. cliii and 270, No. 1, Pl. XLV. 9.

5. *Ibid.*

6. *THAI*, Class 2, Variety D, p. 6.

7. *BMCAI*, p. clviii-clviii.

8. *Ibid.*, pp. 282-83.

9. *THAI*, p. 7.

10. *JNSI*, IV, p. 53.

11. *THAI*, p. 10, fn. 49.



Mitchiner has read the legend on some coins as *Agodaka Agāchamitrapadāsa*.<sup>1</sup> All the coins illustrated by him as containing the above mentioned legend are, however, already published ones and show clearly that the legend, whenever decipherable, is not the one as read by him. *BMCAI*, p. 212, Nos. 22-23, Pl. XLV. 21-22 illustrated by him reveal that the letter after *pada* is not *sa* but the legend seems to continue. Traces of it can be seen on the former and the latter clearly shows it to have been *Agodaka Agāchamitrapadābhisha*. While the legend on *BMCAI*, p. 283, No. 28, Pl. XLV. 24 (*Lakshmi Type*) is not clear, the next coin clearly shows *ja* after *Agodaka Agācha*. Dasgupta has rightly taken the legend on these Lakshmi Type coins as *Agodaka Agācha-janapadāsa*.<sup>2</sup> This complete legend may be found on the Lion Type coin Nos. 1 and 11 illustrated by Mitchiner.<sup>3</sup> His Nos. 2, 3, 5, 6 and 10 clearly show the legend as *Agodaka Agācha-mitrapadābhisha* (or *ṭha*) *vana*. In the eye-copy of the legends on pp. 282-83, Allan has drawn *ta* for *bha* in case of coin No. 23, *sha* for *pa* in the legend of coin No. 24 and *cha* for *ṭha* (or *sha*) in No. 27. In the Introduction, however, he has restored the legends almost correctly.<sup>4</sup> It is interesting to note that Barnett has also proposed the original legend to have been the

Prakrit version of Sanskrit *Agāchamitrapadābhishṭhāyinaṁ* or *Agāchamitrapadābhishṭhāyinaḥ*.<sup>5</sup> Taking *mitrapada* as connoting 'The Allied State', Barnett interpreted the complete legend as (coin) of the rulers (or ruler) of the Allied State of the Aggāchas, i. e., Agachas.<sup>6</sup> P. L. Gupta also seems to accept the view.<sup>7</sup> Sircar accepts reading as proposed by Barnett but takes the term *Agāchamitra* (*Agratyamiira*) as meaning 'the friend of the Agratyas', i. e., the tutelary deity of the *Agratyas* of *Agrodaka* and suggests that the coins in question were issued by the *Agratyas* indirectly in the name of the their tutelary deity representing themselves as the devotees of the god *Agratyamitra* of *Agrodaka*.<sup>8</sup> Dasgupta has, however, objected to this interpretation for *Agratyamitra* as the name of a god is not known from any source and there is no representation of any such god on the coins of this tribe.<sup>9</sup> He is, thus, inclined to accept Barnett's interpretation and suggests 'there was a confederacy consisting of the Agras, Rājanyas, Vṛishṇis, and the Malloi-Mālavas' in which 'the position of the Agras was a dominant one as shown by the exclusive mention of their name in the coin-legend, *Agāchamitrapadābhishṭhāyinaṁ* (or *shṭhāyinaḥ*'.<sup>10</sup>

1. Mitchiner, *op. cit.*, pp., pp. 648-49. The elongated right leg, however, indicates that *t* should be read as the conjunct *tra*. Allan (*BMCAI*, pp. clviii) had rightly deciphered the part of the legend as *agāchamitra*.
2. *THAI*, p. 7.
3. Mitchiner, *op. cit.*, p. 649.
4. *BMCAI*, pp. clvii-viii and 262-83.
5. *BSOAS*, X, pp. 277 ff.
6. *Ibid.*
7. *IHO*, XXVII, p. 200.
8. Sircar, *op. cit.*, p. 214.
9. *THAI*, p. 10.
10. *Ibid.*, p. 16.



*Agra* coins are generally assigned to second-first centuries B. C.<sup>1</sup> And so also are the *Rājanya* coins.<sup>2</sup> The *Rājanyas* seem to have originally belonged to the Manaswal plateau in district Hoshiarpur in Punjab from where they migrated to eastern Rajasthan along with some other Punjab tribes.<sup>3</sup> The *Agra* and *Rājanya* coins show certain affinities which also "bring them within the limits of a particular period, second-first centuries B. C."<sup>4</sup> The coins of the *Vṛishṇis*, who also lived somewhere in the Punjab, and the *Malavas* who migrated to Rajasthan from the Punjab, too, belong to the second-first centuries B.C.<sup>5</sup> The *Agras* have been equated with the *Agalassoī* of the Greek historians. They were the neighbours of the *Sīboi* (Indian *Śibis*) and fought against Alexander. Later, however, they moved southward and settled at a place which is known as *Argodaka* after them. Now when we find all the above mentioned tribes as issuing their coins simultaneously, how can it be believed that they constituted a confederacy? Of these, the *Vṛishṇis* seem to have struck in silver while the others in copper. Later in the third century A. D. they seem to have gained some power once again and issued square copper coins around the *Sutlej* in Punjab.<sup>6</sup> The *Malavas*, too, continued to be politically an important tribe upto the time of *Samudragupta*. Thousands of their coins have come to light.<sup>7</sup> So will it be justified to hold the view that the *Agras*, *Rājanyas*, *Vṛishṇis* and the *Mālavas* constituted a confederacy in which the *Agras* occupied a dominant position? The *Agras* probably were never a dominant power. But for one coin each from *Mathura* and *Pandusar*, their coins

are localised to *Agroha-Barwalla* region. The two coins found from *Mathura* and *Pandusar* may have been mere drift. The *Agra* state may thus have been confined to *Agroha-Barwalla* tract, the distance between the two places being about 25 kms. only. Could such a small state be in a position to dominate over the *Mālavas*, *Rājanyas* and the *Vṛishṇis*? Even if we accept for the sake of argument that the coins in question were issued by the ruler or rulers of the Allied State of the *Agras* then such coins should have been meant for circulation in the territories of the Allied State also. But this is not the case. Moreover it remains an enigma as to why did the *Yaudheya*, who were the next-door neighbours of the *Agras*, not join the confederation. We thus cannot accept the translation of the legend as proposed by *Barnett* and upheld by *Dasgupta*. Till more evidence and better interpretation comes forth, *Sircar's* suggestion that the coins were issued by the *Agras* in the name of their tutelary deity can be regarded as more reasonable and logical.

To conclude, we may say that of the nine different versions of the legends on the *Agra* coins as proposed by different scholars, only two, viz., *Agodaka Agēcha-janapadasa* and *Agēchamitrapadābhish (th) āy (i) n (ām)* should be accepted. Of these, the latter legend should not be translated like *Barnett* to mean that the coin carrying this legend were issued by the ruler (or rulers) of the Allied State of the *Agras*. They may instead be taken to be the coins of the *Agras* issued indirectly in the name of their tutelary deity as suggested by *Sircar*.

1. *Ibid.*, p. 11; *Mitchiner, op. cit.*, p. 648.

2. *THAL*, p. 145.

3. *Ibid.*, p. 142.

4. *Ibid.*, p. 11.

5. *Ibid.*, fn. 53. Some scholars are inclined to place the *Vṛishṇis* slightly later.

6. *NID*, Vol. VII, pp. 11-21.

7. *CASE*, VI, pp. 162 ff.



## THE SO-CALLED GOLD COIN OF NALADEVA

S. C. BHATTACHARYYA

(Pl. VIII. 7)

D. C. Sircar has read the name Naladeva<sup>1</sup> on a gold coin on the basis of a photograph handed over to him by P. L. Gupta. The coin belongs to the class of debased gold coins—called by some 'Imitation Gupta'—a fairly large number of which has come to light<sup>2</sup> over the years mainly from south-eastern Bengal, now included in Bangladesh. The obverse depicts the king standing, posed as an archer. The reverse is occupied by the crude representation of a multi-armed standing female deity. The stance of the king on the obverse can be traced back to the Gupta (and Kushāṇa) proto-types, but the multi-armed deity on the reverse of this and other gold coins from south-eastern Bengal, though crudely executed, is original in conception.

The name of the issuer of the coin under discussion appears on the obverse, arranged in two lines under the left elbow of the king. It has been read by D. C. Sircar as follows :

line 1 : Nala

line 2 : D [e] va (/ /\*)

The photograph of the coin has been reproduced by B. N. Mukherjee in his article entitled 'The Gold Coins of Samatāṭa' (in Bengali) in a Bengali Weekly published from Calcutta, with the label 'Gold coin of Naladeva'.<sup>3</sup>

Unfortunately, we cannot accept Naladeva as the correct reading of the legend. A perusal of the excellent photograph accompanying Sircar's article and reproduced here (Pl. VIII. 7) shows that the third and fourth letters of the name (line 2) are unmistakably *bha* and *at* respectively. The *bha* in the present instance is characterised by a blocked wedge in the middle and a flourishing tail (in the Kuṭiḷa fashion) at the bottom. There is no need for the induction of an *e-mātrā* as in Sircar's reading. The curve of the *ta* faces downwards and ends with an elongated right arm. There

1. *Numismatic Digest*, Vol. III, June, 1979, Part I, pp. 10-12 and illustration.
2. For a list of the relevant publications, see D. C. Sircar, op. cit., p. 10; M. Harunur Rashid, op. cit., pp. 44ff. The Mainamati excavations have yielded a good number of these coins, see Rashid, op. cit., coin Nos. B 4 to B 7 (pl. XXIII, 4-7. Rashid's description with regard to coins illustrated in Nos. 7 and 8 of pl. XXIII is at variance with the illustrations. Actually, his coin No. B 7 is reproduced in XXIII, 7, while 8 reproduces a gold coin of Śaśāṅka from Kachua to which he has referred in p. 44 of his article. Mukherjee has wrongly mentioned this coin of Śaśāṅka as discovered by excavations at Mainamati, *Desh*, 24th April, 1982, p. 20, p. 20, note 57): B8 to B 16 (pl. XXIV, Nos. 1-7). Vide also *Journal of the Asiatic Society*, Calcutta, 1979, Vol. XXI, pp. 42-43 and pl.
3. *Desh*, 24th April, 1982, pp. 19-20 and illustration No. 8.





is no head-mark but one would have been required had the letter been *va* (= *ba*). *Bha* and *ṭa* with the present features represent a passing phase in the Kuṭila stage of evolution and both have their counterparts in Bengal inscriptions of about the period of the coin under discussion.<sup>1</sup>

As for the two letters in the first line, there is no dispute regarding the reading of the second letter, which is *la*. But the first letter, which Sircar has read as *na* is really *ba* (= *va* in the Kuṭila phase). In *na*, the bulge would have been smaller and instead of a single vertical (albeit slanting and curved under the Kuṭila influence), there would have been two distinct curved strokes at the top and the bottom of the loop. The curved and sloping vertical of the *va* (= *ba*) seems to have taken Sircar unawares. But for even greater superficial resemblance of *va* (= *ba*) with *na*, attention may be drawn to the Kailan copper

plate of Śrīdhāraṇa Rāta, edited by Sircar himself.<sup>2</sup>

In the light of the above discussion, the king's name in the coin under study has to be read as follows :

line 1 : *Bala*      

line 2 : *bhaṭa*      

In front of the king's face there seems to occur the letter *śrī*.<sup>3</sup>

In the face of the change in the king's name as indicated above, Sircar's statement that "in this coin we have the name of a king of Eastern India, Naladeva, who is unknown from any other source",<sup>4</sup> becomes untenable on two counts, viz., neither do we have here the name of Naladeva nor is the issuer unknown from any other source. It also calls for a revision of Mukherjee's stand.<sup>5</sup>

The Mainamati (Comilla district, Bangla-

1. Cf. *bha* in the Kailan copper plate of Śrīdhāraṇa Rāta *Indian Historical Quarterly*, Vol. XXIII, pp. 237 ff. and plates; *ṭa* in the Ashrafpur copper plates of Devakhaḍga, *Memoirs of the Asiatic Society of Bengal*, Vol. I, No. 6, pp. 89-91 and pl. (reproducing copper plate B); *Proceedings of the Asiatic Society of Bengal*, 1885, p. 51 and pl. (reproducing copper plate A). For the two letters 'bhaṭa' written together in the present form, cf. '*Netrabhaṭena*' in line 6 of the Ashrafpur copper plate A.
2. Loc. cit. Cf. *va* resembling *na* in '*bhagavati*', line 6; '*āvedita*', line 25; '*Śrī Baladhāraṇa*', line 17, etc.
3. The letter is not boldly written and is only faintly visible.
4. *Op cit.*, p. 12.
5. Mukherjee has earlier expressed his adherence to the reading of Naladeva in response to my questioning the validity of the same (*Desh*, 17th July, 1982, pp. 6f). Interestingly, he finds the name of Naladeva inscribed, besides the present coin, on other coins of this type from Mainamati; he specifically mentions (*Desh*, 1982, p. 19) three coins reproduced in *Bangladesh Lalit Kala*, 1975, pl. XXIII, 5-6, and pl. XXIV, 7, in this connection. But neither the photographs of these coins nor the reading tentatively suggested lend any credence to such proliferation of coins of this illusive nonentity.



desh) excavations have already made known to us the name of Balabhaṭa. A copper plate of Devakhaḍga is stated to refer to 'rājaputra' (prince) śrī Balabhaṭa. Another copper plate is stated to have been issued by Balabhaṭa himself as king.<sup>1</sup> Three coins of this ruler have also been unearthed in course of these excavations.<sup>2</sup> The reign of Balabhaṭa can be tentatively placed about the 7th-8th decades of the seventh century A. D., i.e. somewhat earlier than the period envisaged for Naladeva by Sircar from a palaeographic assessment of the legend.<sup>3</sup>

M. Harunur Rashid has ascribed the three coins of Balabhaṭa discovered at Mainamati. According to his testimony, one of these coins, i.e. the coin in mixed alloy, and constituting Antiquity No. 1143 of 1964, was recovered from Cell 30, Period III, Śālbān Vihāra. A photograph of the coin has been published by Rashid.<sup>4</sup> The other two, constituting Nos. 1555 and 1565 of 1964, are of gold, and were recovered from Cell 66, Period III, Śālbān Vihāra. No photographs of these two coins have been published. All the three specimens we are told, are in excellent condition and their legends are clear and distinct. "They are of identical type, but produced from different moulds", comments Rashid.<sup>5</sup> The latter's

article, published in January, 1975, also contains another important information in a foot note :

"I have been able to examine only the first (mixed alloy) coin. The second and the third coins, stated to be of gold, are not traceable, but good photographs of them are available."<sup>7</sup>

The three coins described by Rashid represent the entire collection of Balabhaṭa's coins known so far, leaving aside the coin now under study. But are we at liberty to treat the present coin as the fourth known coin of this king ? In this connection we have to take note of what Dr. Sircar has stated about the antecedents of the coin published by him :

"In the first week of January, 1979, I had occasion to visit Varanasi to attend a seminar on the Culture of ancient Mathura at the American Institute of Indian Studies. While at Varanasi, I happened to meet P. L. Gupta who kindly gave me the photograph of a gold coin of the 'Imitation Gupta' type, which seems to have been found in Bangladesh (or Tripura) but was obtained from a gentleman of Calcutta. I was told that the excellent photograph of the coin, which I received from Dr. Gupta, reached him sometime ago."<sup>8</sup>

It is a pity that photographs of the two

1. For reference to these unpublished copper plates, see *Bangladesh Lalit Kala*, Vol. I, Part I, p. 56 and note 83; B. M. Morrison, *Lalmai, a Cultural Center of Early Bengal*, 1974, Chapter III (Inscriptions), p. 101 (Inscription Nos. 6 and 8).
2. *Bangladesh Lalit Kala*, loc. cit., pp. 56 ff. and pl. XXIV, 6.
3. According to Sircar, the legend is "in the Siddhamātrikā (sic) alphabet of the eighth or ninth century A. D." *op. cit.*, p. 12.
4. *Op. cit.*, coins listed as B 13-15.
5. *Op. cit.*, coin listed as B 13 and reproduced in pl. XXIV, 6.
6. *Op. cit.*, p. 56.
7. *Ibid*, p. 36, note 82.
8. *Op. cit.*, p. 10.



missing Mainamati gold coins of Balabhāṭa have not been published so far. But when these are available, it would not be surprising

if the so-called gold coin of Naladeva ends up as one of these missing Mainamati gold coins of Balabhāṭa.<sup>1</sup>

1. Circumstantial evidence contained in the statements of M. Harunur Rashid and D. C. Sircar clearly suggests such a possibility. The coin under discussion exhibits considerable similarity but not complete identity with the mixed alloy coin of Balabhāṭa illustrated by Rashid and was evidently made from a different mould (cf. this aspect of the Mainamati coins of Balabhāṭa pointed out by Dr. Rashid). Judging independently from photographs, Rashid has commented upon the 'excellent condition' of the missing Mainamati gold coins of Balabhāṭa and Sircar has pointed to the 'excellent state of preservation' of the gold coin of Naladeva (= Balabhāṭa). To cap it all, Rashid's observation the in the missing Mainamati gold coins (B 14 and B 15), "the king wears a Scythian-style conical cap" is in perfect accord with similar distinctive feature noted in the present coin, though whether it is actually a Scythian-style conical cap that the king is wearing, may be a subject of argument.



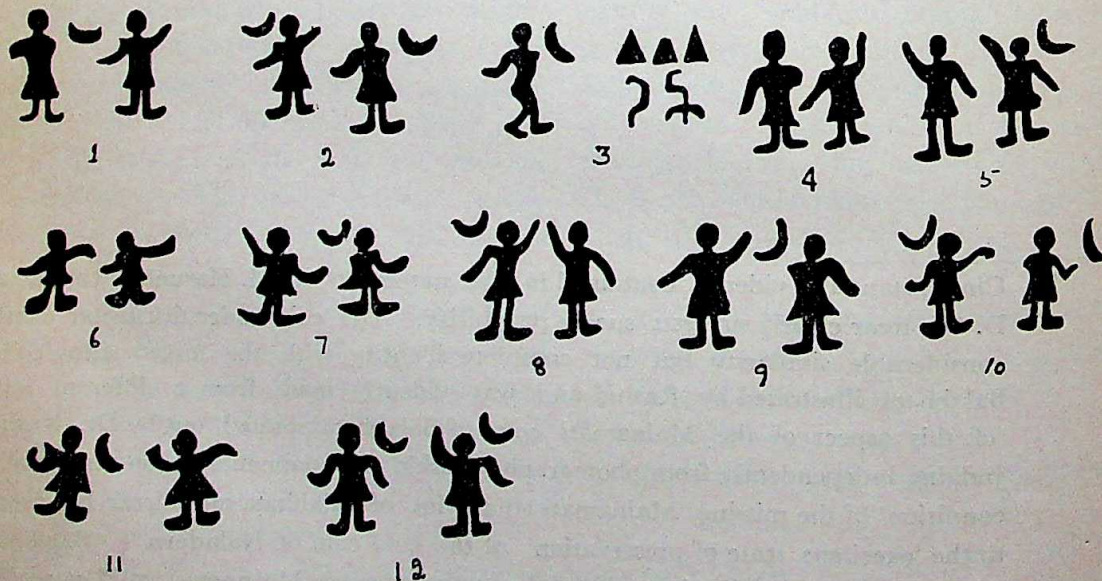
## MURUNDA RULE IN ORISSA

KUMUDINI ACHARYA

Little or no attempt has been made to reconstruct the chronology of the dynastic rule over Orissa, in the light of the numismatic sources. Although it can not be denied that some unknown aspects of political history of Orissa, specially of the so called dark period, can better be analysed on the basis of numismatic sources. The analysis so far available gives us a sweeping view of the chronological history of Orissa which may be due to the fact that the coins which could be useful for constructing the history of Orissa has neither been studied properly nor sincere attempt has been made to honour the new sources. However, some estimation can be made from already discovered coins and an attempt is being made in this paper utilising the available numismatic material.

Among all the coins the discovery of a large number of Kushāna coins of gold and copper and their imitation in copper, known as Puri-kushāna coins from various regions of Orissa have remarkable historical worth for conducting scholarly investigation. From the various discovered hoards the number of imitation Kushāna coins are larger than real Kushāna coins. Never the less a few real coins assignable to the period of Kanishka and Huvishka give us an idea about the Kushāna supremacy over Orissa.

The scholars<sup>1</sup> have made attempt to accept Kushāna supremacy<sup>6</sup> over Orissa from numismatic and literary evidences. The vast empire of Kushānas was ruled through the viceroys, and it has been concluded by the scholars that Kalinga was annexed to the



1. *OHRJ*, Vol. II p. 84-93, Vol. III p. 105 ff. *JNSI*, Vol. IX p. 106 ff. *IC*, Vol. III p. 729 ff.



Kushāna Empire by the Viceroy-Commander-in-Chief. After the death of Vasudeva in 176 A. D. though the Kushāna rule ended in north India, their supremacy continued through viceroys or local Chiefs or later Kushānas in different regions.<sup>1</sup> After the fall of great Kushāna empire later Kushāna Chiefs continued their supremacy for a long period, over Western India like Afganistan, Punjab and Eastern India where Orissa, Bihar and Bengal included.<sup>2</sup> The rule of these later Kushāna Chiefs is most important in the political history of India during the period intervenning between the decline of the Kushānas and the rise of the Guptas, which was the dark period in the history of Orissa and India as well. This phase of darkness has been removed and a ray of light has been shown in the history of Orissa by the discovery of a huge number of Kushāna and Puri-kushāna coins in different regions such as Puri,<sup>3</sup> Ganjam,<sup>4</sup> Balasore,<sup>5</sup> Cuttack,<sup>6</sup> Mayurbhanj<sup>7</sup> Keonjhar<sup>8</sup> and Sundergarh.<sup>9</sup> With a few coins of Imperial Kushāna rulers, Kaniska and Huviska, the large number of imitation Kushāna coins bears the crude figures of kings found on Imperial Kushāna coins. The scholars assigned them to the 4th century A. D.

Some inscribed coins along with the above

coins found bearing the inscription 'Tanka' which belong to a later period.<sup>10</sup> From the examination of the Puri-kushāna hoards preserved in the Orissa State Museum, Bhubaneswar, it is found that the coins are of various types. The gesture and posture of the figures on the coins are not similar. They have been classified into 12 groups or types. So it is obvious that the discovered coins do not appear to have been circulated at one time. Therefore naturally the question arises when the Kushāna rule was a thing of past, who were the then rulers who continued these imitation Kushan coins known as Puri-kushāna coins for such a long period?

N. K. Sahu<sup>11</sup> upheld the view that these coins were struck by the Murunda kings who ruled in Orissa in the 3rd and 4th centuries A.D. Altekar<sup>12</sup> referring to a hoard of Kushāna coins at Buxar discovered in 1950 infers that even after the expulsion of the Imperial Kushānas the Hinduised Kushānas continued as local rulers and he suggested the identification of the Murundas referred to in the *Puranas* and Jaina literature with these local Kushāna families. This suggestion is illuminating and it may be said that Kushāna coins found in Orissa were the creation of the local Murunda power.

1. Altekar A. S., *JNSI*, Vol. XII p. 121-23, *JNSI*, Vol. XX p. 1-3. Bose S. K., *Indian Culture*, Vol. III p. 729 ff, Banerjee R. D., *History of Orissa*, Vol. I, p. 113
2. *IC*, Vol. III, p. 729 ff, *JNSI*, Vol. XII, p. 121-23.
3. *PASB*, 1895, pp. 61-65, *Ancient India*, No 5, pp. 98-99.
4. *ASI*, Report Vol. XIII p. 116, *MJLS*, No. 71858, p. 75.
5. *Annual Report of ASI*, 1924-25, pp 130-132.
6. *OHRJ*, Vol. II, p. 84.
7. *Annual Report of ASI*, 1924-25, p. 131 *JNSI*, Vol. II, p. 123, *OHRJ*, Vol. II, p. 85.
8. *JNSI*, Vol. XIII, p. 69.
9. *JNSI*, Vol. XXXVII, 1975 part I-II, p. 76.
10. *JBORS*, Vol. V, p. 80, *JNSI*, Vol. II, p. 123.
11. Sahu, N. K., *History of Orissa*, Vol. I p. 418 ff.
12. *JNSI*, Vol. XII Part I, pp. 1-3.



A gold<sup>1</sup> coin found from the Sisupalgarh excavation in 1948 bears the figure, resembling in style of the Kushāna king Vasudeva I on the obverse and Roman head on the reverse. The legend on the coin has been deciphered by Altekar as *Maharaja Dhasa Dharma Damadharasa*. Altekar assigns it to the 3rd century A. D. and suggests that the king Dharma Damadhara was a Murunda king ruling over a part of Bihar and Orissa with his capital at Pataliputra. Besides two copper coins belonging to Kaniska and Huviska four Puri-kushāna coins also have been discovered from excavation site. An interesting clay seal<sup>2</sup> of an Amatya or minister named *Prasannaka* was also found from Sisupalgarh excavation assignable to 3rd century A. D. who was apparently associated with a local ruler with his capital at Sisupalgarh.

The Murunda rule in Eastern India is corroborated by the Puranas and Jaina literature. According to Puranic<sup>3</sup> annals the Murundas succeeded the Tukharas or Tusharas and there were 13 Murunda kings who ruled for 200 years. Jaina literature *Paduliṭṭa Prabandha*,<sup>4</sup> *Prabandha Chintamani*<sup>5</sup> and *Brihat Kalpavritti*<sup>6</sup> (Avidhana Rajendra) refers to

the Murunda rule at Pataliputra. From the Chinese accounts<sup>7</sup> it is clear that Murundas were ruling at Pataliputra in the 3rd century A. D. It is stated that king of India was called *Meau-Loun* which according to Sylvain Levi is Murunda. Greek geographer Ptolemy describes that "the Murundai occupied an extensive territory which comprised of Tirhut and the country southward on the east of Ganges as far as the head of its delta where they bordered with the Gangaridae."<sup>8</sup>

The Puranas mention the name of a king Guha who was ruling over Kalinga, Mahisa and Mahendra region.<sup>9</sup> This king Guha has been identified with Guhasiva, the king of Kalinga, mentioned in one of the Ceylonese Chronicles *Datha*<sup>10</sup> *Dhātū Vamśa*. It is mentioned in same *Datha Dhātū Vamśa* that at that time during the last part of 3rd century A. D. Pandu was a powerful king at Pataliputra, who was the overlord of Guhasiva, and a Jaina follower. Being a subordinate and worshipper of tooth relic of Buddha at Kalinga, that which was enshrined at Dantapura since the time of *Mahāparinirvāna*, Guhasiva was summoned by Pandu to Pataliputra with tooth relic where it was put to sacrilegious tests. At last Pandu

1. *Ancient India*, No. 5. p. 100 ff.
2. *OHRJ*, Vol. III No. 2, p. 105, *History of Orissa*, Vol. I by N. K. Sahu, Footnote, p. 428.
3. *The Matsya Purana* translated by A. Jalugdar of Oudh, From Panini Office, pp. 339-40, F. E. Pargiter, *DKA*, pp 53-54.
4. *Panduliṭṭa Pravandha* verses 44, 59, 61, Mohanlal B. Jhaveri *Nirvana Kalika* of Panduliṭṭa Charya Introduction, p. 10.
5. *Prabandha Chintamani*, Bombay, 1888, p. 27.
6. *Brihat Kalpavritti* quoted in *Abhidhana Rajendra* Vol. II p. 726.
7. Chatterjee B. R.—*Indian Cultural Influence in Combdia*, pp. 17-18.
8. Levi, S., *Deux Peuples Meconnus*, in *nnlanges Cherles des Harles*, pp. 176-85, *Indian Culture*, Vol. III P. 729.
9. *Indian Antiquary*, Vol. XIII, p. 377.
10. *Dathavamśa*, Edited by B. C. Law, Punjab Sanskrit Series, Book depot Lahoro 1925.



overwhelmed by its miraculous power and converted to Buddhism. Thus the neighbouring rulers tempted and invaded Kalinga to possess the sacred tooth relic. It is known from the same work that a neighbouring ruler Khiradhara invaded Kalinga to take away tooth relic though Guhasiva was defeated and killed by him in the battle, he could not get the tooth relic. It was sent to Ceylone by Danta-Kumar and Hemamala, the son-in-law and daughter of Guhasiva.

From the study of the history of that period it seems that during the last part of 3rd century A. D., a number of territories like Yaudheya, Kuninda, Malava, Magha, Naga etc. fought against the Kushāna-Murunda or the foreign rulers, to remove them from the soil of India. Among the above territories in the north and north-western part of Orissa in the Vindhya-tavi region, Satrubhanja of Naga family fought and defeated them.

The existence and continuation of Murunda rule in Orissa is indicated by the discovery of Asanpat Stone Inscription of Satrubhanj from Keonjhar district of Orissa.<sup>1</sup> This inscription reveals that Satrubhanja of Naga family, claimed victory in one hundred battles against the Devaputras, about 3rd century A. D. This clearly indicates that, there was still the remnant of Kushāna power in Orissa.<sup>2</sup> The inscription records the name of a number of territories like Pataliputra, Gaya, Krumila, Dadavardhan, Panduwardhan, Burdhowan, Gauhati, Khadrangh, Tamralipta and Uvhaya Tosali which came under his subjugation.

During the 3rd century A.D. the Murundas were ruling over the above territories. No doubt Satrubhanj subdued them. It can be mentioned here that the discovery of genuine Kushāna coins with imitation Puri-kushāna coins from the same Keonjhar district suggest that due to the shortage and inadequate supply of real Kushana coins the Murundas perhaps struck the imitation Puri-kushāna coins, and<sup>3</sup> probably the coins found their way to Orissa as the result of regular communication established between Orissa and upper India in consequence of Murunda rule. The inscription reveals that there was a clash between Satrubhanj and Kushāna chiefs. So it can be believed that to resist those rising powers in various regions, Murundas, might have undergone short of the currencies as a result of which these imitation coins were struck and circulated in Orissa, Bihar and Bengal. In this connection it can be mentioned that, any new issue of coins, has to maintain its similarity with the issues of the predecessors since it was otherwise difficult to get proper circulation and recognition among the people.

The discovery of Bhadrak stone inscription,<sup>4</sup> which palaeographically belongs to 3rd century A. D. refers, Maharaja Sursarma who was a subordinate to Murunda power.

Besides these literary, epigraphic and numismatic evidences some other theories have been advanced to explain the Murunda rule in Orissa.<sup>5</sup> The invasion of Raktabahu, a Yavana king during the 4th century A. D., is

1. GERJ, Vol. XIII No. 2 pp. 1-8.

2. Ibid, Line 6-7, p. 4.

3. OHRJ, Vol. III, No. 2, pp. 106-107.

4. EI, Vol. XXIX, p. 169 ff, IHQ Vol XXXV No. 3, p. 240 ff.

5. Banerjee R. D., *History of Orissa*, Vol. I, p. 113.



recorded in the *Madalapānī* of the Jagannath Temple Chronicles referred to by R. D. Banarjee.<sup>1</sup> Discovery of some large Naga images at Bhubaneswar are attributed to the Śaka-Murunda conquest of Orissa sometime in the 3rd or 4th century A. D.

Now to determine the Murunda rule in Orissa from the discovery of coins and other sources, will not be unreasonable. The characteristic features of the coins with Kushāna prototypes, to suppose that it were the Murundas who maintained the similarity of their currency with their predecessors.

The establishment of the Murundas in Orissa has become a historical fact supported by the

numismatic, archaeological and epigraphical evidences. So it is suggested that the Merundas invaded Orissa some time in the 2nd century A. D. after the decline of the Satavahanas.

It is note worthy that the discovery of a gold coin of a paramount king, stone inscription of a subordinate ruler, clay seal of a minister,<sup>2</sup> terracotta ornaments showing non-Indian designs and the continued use of the imitated Kushāna coins in the regions of Orissa during same period is very significant and can not be dissociated from Murunda rule in that period by any stretch of imagination. It will not be unreasonable to think of the Murunda rule in Orissa.

1. *OHRJ*, Vol. III No. I, p. 1 ff.

2. *Ancient India*, No. 5, p. 89, Plate XLVII.



## IMPACT OF THE VIJAYANAGARA ON THE COINAGE OF PALLEGARS

M. V. KRISHNAPPA

After the downfall of the Vijayanagara kingdom, a large number of local chiefs became important in various parts of South India. They are generally referred to as Pallegars, or Nayakas. These chiefs were originally in the service of the Vijayanagara rulers and naturally had good opportunities of observing the Vijayanagara rulers in matters of culture including minting of coins. That is the reason why we notice a good impact of the Vijayanagara on the coinage of these Pallegars.

Now let us take the case of the Keladi Nayakas who ruled the South-Western parts of Karnataka. Their epigraphs give the names of the following coins which were in use. They are varaha, gadyanas, hon, hana, adda, bele, visa and kasu. Almost all these names were found in Vijayanagara epigraphs and hence we can easily state that this was the basic influence. As the Keladi rulers were Śaivites, they did not issue coins with Vaishṇava symbols as the Vijayanagara rulers did. But they followed the Śaiva pattern of the Vijayanagara coins. Many coins of Sadasivanayaka of Keladi have been discovered. One of them is a varaha of gold. It contains on the obverse Śiva and Parvati seated. Śiva holds a trident in his right hand and an antelope in his left. On the reverse is the Nagari legend in three lines 'Sri Sadasiva'. In fact this coin is so similar to the coins of Vijayanagara king Śadasivaraya, that some of the earlier writers, actually ascribed to Vijayanagara rulers. In fact the fabric, technique

and the typology are so similar, that it would be very difficult to differentiate them. But there is a clue. Sadasivaraya of Vijayanagara always had the legend *Pratāpa Sadāśiva*. The word Pratapa was used by most of the Vijayanagara kings and hence taking this clue we can ascribe this coin to Sadasivaraya Nayaka of Keladi. The three line legend and two horizontal lines between them is another feature of the Vijayanagara coinage, used by most of the Vijayanagara kings. So far as Śiva and Parvati are concerned, they are similar to the ones we find on the Vijayanagara coins. Thus, in this issue we can notice unmistakable influence of the Vijayanagara coinage. Even Sivappa Nayaka issued similar coins based upon the Vijayanagara typology.

Another interesting coin of Sadasivanayaka, where we find the influence of Vijayanagara coinage, is the Gandabherunda type. It was Achyutaraya of Vijayanagara who introduced this Gandabherunda type on the gold varahas. Sadasivanayaka imitated this type and minted Gandabherunda on his varahas. This coin contains on the obverse the Gandabherunda holding an elephant in each of its beaks and the reverse contains the legend 'Śri Sadāśiva' in Nagari in three lines. Thus both the reverse and the obverse are similar to the Vijayanagara issues.

Bull is the common symbol on the copper coins of Vijayanagara. Bukka II, Harihara II, Devaraya I, Vijayaraya, Krishnadevaraya, Tirumalaraya and Śrirangaraya issued coins with bull on the obverse. This was adopted



by Śivappa Nayak on his coins. On these coins we see standing bull and the Nagari legend 'Śiva' on the reverse.

Venkatappa Nayaka's gold coins showing Śiva and Pārvati on the obverse is also very similar to such coins issued by Vijayanagara rulers.

In fact the Mysore Odeyars can be called the cultural successors of the Vijayanagara rulers. This is amply demonstrated in their coinage. In fact the gold coins of Krishnaraja Odeyar III are similar to the issues of Krishna-devaraya. It becomes almost difficult to distinguish between them. In typology they are practically similar. On the obverse of the

Odeyar coins we have Śiva and Parvati and the reverse has the legend 'Śri Krishnaraya' in three lines in Nagari. Because the word Pratapa is not there, this coin has been ascribed to Krishnaraya Odeyar of Mysore. In fact, the Mysore Odeyars adopted elephant and Gandabherunda from the Vijayanagara coinage. This is the case with most other Pallegars too. They have adopted Śiva and Parvati, Vishnu and Lakshmi, bull, elephant on the obverse and three line or two line legend with two horizontal lines in between them from the Vijayanagara rulers. Thus the Vijayanagara coinage made an impact on the coinage of these Pallegars. We do not find any innovation at all in their coinage.



## SOME COINS ATTRIBUTED TO GUHILA RULER BĀPPĀ

BARUN KUMAR CHATTOPADHYAYA

(Pl. IX. 1-3)

Epigraphic records and bardic tradition seem to suggest that Bāppā was the most prominent among the Guhila rulers in Mewār. The numismatic evidence for the reign of Bāppā is few and far between. Three coins have so far been attributed to Bāppā. One gold coin bearing the legend 'Śri Vappa' is attributed to him by Pandit G. H. Ojha<sup>1</sup> (Pl. IX. 1). Another gold coin bearing a legend of doubtful reading 'Śri Vapparāja' is attributed by A. S. Altekar<sup>2</sup> (Pl. IX. 2), and a copper coin bearing an illegible legend read as 'Śri Vappa' is attributed to the same king by R. L. Samar.<sup>3</sup> (Pl. IX. 3) The obverse & reverse devices of these three coins are similar with slight variations. The gold coin of Ojha weighing 115 grains was found in Ajmer. The findspot and weight of Altekar's coin is not recorded and the findspot of R. L. Samar's copper coin weighing 27½ rattis is also not known.

The obverse of the coins shows a border of dots,<sup>4</sup> the legend referring to the issuer of the

coin, a standing trident, a phallus symbol of Śiva, bull in a sitting posture facing the phallus symbol and below a man with unusually long face and pierced ears, lying prostrate below the bull and the phallus symbol. Again, the reverse of the coins shows the border of dots, the chowri and the umbrella, the cross within a circle and the cow suckling its calf, below two parallel lines associated with the symbol of a fish.<sup>5</sup>

It is interesting to note that the obverse and reverse devices of the coins in question confirm the information about Bāppā that may be deduced from epigraphic records<sup>6</sup> and bardic tradition.<sup>7</sup> The obverse devices remind us of Bappa's devotion to Ekalingaji or god Śiva. The reverse devices seem to suggest that the king who claimed descent from the solar race enjoyed sovereign power. Beginning his career as a shepherd tending cattle on the bank of a river under the order of Hāritarīṣhi, Bāppā ultimately rose to the royal position. These facts about Bāppā's career are

1. *Udaipur Rājya Kā Itihās* pp. 100-111; *JASB* (1927) pt. II 14; NS, XXIII pp. 14-18; *NPPI*. (1921) No. 3 pp. 214-285.
2. *FAIOC*, (Baroda, 1933) pp. 703-705.
3. *JNSI*, XX part I pp. 26 ff.
4. The border of dots is called *Mālā* in *Rājputanā*.
5. The chowri and the umbrella is the emblem of royalty. The cross within a circle is the symbol of solar race; the two parallel lines with the presence of fish is the indication of the two banks of river Kutila.
6. (a) *Chitor Inscription of v. s. 1331 : Bhavnagar Inscriptions*, p. 74.  
(b) Mount Ābu Inscription of v. s. 1342-9A, XVI p. 347.
7. Tod, James, *Annals & Antiquities of Rājasthān*, Vol. I (1829) pp. 244-246



illustrated by the devices occurring on the coins under discussion here.

A re-examination of the legends occurring on the coins is essential before finalising their attribution to the Guhila ruler Bāppā himself. Although it has been claimed by Altekar and Samar that on their respective coins occur the legend 'Sri Vapparāja' and 'Śri Vappa', respectively one may have strong reasons to raise doubt regarding their reading of the legends. Besides, the script used in their coins, seems to be removed far from the probable date of Bāppā suggested so far by different scholars. On the other hand, the legend occurring on G. H. Ojha's specimen, appears to be clearly referring to the name of 'Śri Vappa.' There is no indication to suggest that latter part of the legend referring to Rāja or Rājā is missing. Palaeographically, the script used on Ojha's specimen may be assigned to the 7th or 8th century A. D. Ojha assigned it to the 8th century A. D. and on this ground he suggested that the epithet Bāppā, meaning 'father' was most probably attributed to the Guhila ruler Kālabhoja. But, as it appears from George Buhler's palaeographic charts, the script in question should be more reasonably assigned to the 7th century A. D. In that case, Bāppā is to be identified with the Guhila king Śīla.<sup>1</sup>

Whereas G. H. Ojha's specimen was discovered at Ājmer in Rājputānā, the findspots of the other two coins still remain uncertain. Keeping this uncertainty in view and also the late date of script used on those coins, it would

be reasonable to question whether those were issued during the reign of Bāppā himself. It was not unlikely that those two specimens were just imitations in gold and copper of the original one. The imitations were presumably devised by some later rulers of Rajputana to commemorate the contributions made by Bāppā towards the consolidation of the Guhila power in Mewar.

Now, the question remains why Bāppā issued a single gold coin represented by the specimen of Ojha. It appears that the coin was not meant for circulation as a currency. Rather, it might have been issued immediately after accession to royal power in order to commemorate an event of national importance to the Guhilas. Secondly, the question may be raised whether the epithet 'Bāppā' meaning father could be used by Bāppā himself? In all probability, it was, attributed to him by later generations of Guhila rulers out of gratitude to him. It may be suggested, in this connection, that Bāppā was the name given to the king in question before his accession by his preceptor Hārīta-Rishi out of love and affection. That is the reason why Bāppā never attempted to shake off this epithet awarded to him by Hārīta. The tradition recorded in the epigraphs gives us to understand that it was by the grace of the Rishi concerned that Bāppā rose to political power and royal position. The epithet that had been originally symbol of affection seems to have been later used as that of gratitude.

1. Śāmoli Inscription of Śīlāditya A. D. 646, *EI.* XX p. 97



## COMMENTS ON THE COINS OF NIRBHAYANARAYANA OF KACHAR

VASANT CHOWDHURY & PARIMAL RAY

We have recently read with great interest two articles in the *JNSI*, Vol. XLV entitled "Three Silver Coins from Tripura" by D. C. Sircar and Jahar Acharjee and "Chronogram of a Kachari Coin" by D. C. Sircar discussing the coins of Nirvayanārāyaṇa of Kachar. We would like to present our observation after giving a sketchy history of Kachar.

Kachari ruling house had a more or less peaceful reign during the second half of the fifteenth century. The king lived in the capital Lakshmindrapur, which is Dimapur and his heir-elect was stationed at Vanpur as his viceroy to administer the south-west territory. After successive rule of Mahāmanifā, Manifā and Ladāphā, Khoraphā took over the reign in the early sixteenth century. By now the Ahoms were getting very powerful and enlarging their kingdom. In the year 1526 A. D. the Ahom king Swarganārāyaṇa invaded Kachar and the Kachari ruler Khoraphā was defeated and killed. His brother Khuntārā seized the throne with the secret help of the Ahoms but his reign was short lived and by then a large Kachari territory upto the east bank of the Dhansiri river was annexed by the Ahoms. But Derchonghā or Detsung, the heir-apparent from Vanpur, soon recovered his paternal throne and while trying to restore his lost territory, encountered the Ahoms into fierce battle. However, Swarganārāyaṇa with his strong force succeeded in killing the ruler and his mother, looted the capital and took away the beautiful Queen of Derchon-

ghpā, who was the daughter of a chief of Gaur. Though it was rather difficult to subjugate the Kacharis and there was lasting struggle for power which is indicated by the absence of the name of any Kachari ruler for years during that period. Ultimately one Madankumar, the son of late Merchongphā by his beautiful Queen, who the Ahom ruler Swargnārāyaṇa had taken to his harem, was installed as the king of Dimapur, as a vassel to the Ahom king. He was married to Ahom princess and was named Nirvayanārāyaṇa.

In the first article Sircar and Acharjee surprisingly read the date of the coin A-I as Śaka 1451 and mentions the corresponding date as 1529 A. D. But the illustration of the coin clearly reveals that the date is Śaka 1481. Sircar, however mentions the date correctly while referring this coin in his second article. Again according to Sircar and Acharjee's interpretation the word "Goḍa-mā" on the coin is the corrupt from of "Gauḍa-mā". So the epithet Goḍa-mā-Vaṁśaja, according to them means, born out of the Gauḍa mother's clan. This, we submit, is stretching it a little too far. We read the word on the coin as "Geḍe-mā" which according to Kachari dialect is honorable, respectable and exalted. So, *Goḍe-ma Vaṁśaja* means-born out of honorable or exalted family or clan.

On the coins and inscription of Kachar during the 15th/16th centuries, it is often noticed that the clan name of the rulers are



mentioned. This we presume was practiced because heredity was not always honoured as the right for the throne, and many powerful clan chiefs took over the Kachari thrones at early times. To distinguish the ruler of one clan from the other was probably necessary to indicate the name of the clan. But in case of Nirvayannārāyaṇa it was an exception. In the coin he is mentioned with high praise of his family without the clan name. Though conjectural, we infer that to counter act the stigma that Madankumar had been attached with the Ahoms because as his mother was at the Ahom harem and his own close association with his father's assassin, it might have been necessary for him, to stamp himself as belonging to a very honourable family, while proclaiming himself as Nirvayanārāyaṇa.

While we were working on the coin with the chronogram and not being able to decide the Śaka date, we had taken the photograph of the coin in question to Sircar for his valued guidance.

He could not on the spot interpret it and had kept the photograph for subsequent study.

We were rather surprised to note that his valued opinion have reached to us only through the *JNSI*. However, his reading of the chronogram is—*Śaka Bh. a-Ke Chage* = Śaka Bhrake Cha (tur) go i.e., *abhra* = sky = O, *Ka* = Water = Sea = 7, *Cha* (chatur) = 4, *ge* = (go) = Earth = 1. Sircar's reading is Śaka 1470 which is not beyond doubt. The second figure which is *Ka* = water and Sarkar takes it to denote Sea = 7, could also be interpreted as *Ka* = Wealth = *Vasu* = a class of God, usually eight in number = 8. Hence we suggest to read of the date as Śaka 1480 which may be more acceptable since it fits well with the known period of Nirbhoya Nārāyaṇa.

Before we conclude, it is worth mentioning here that irrespective of the date read as Śaka 1470 or 1480, this coin of Nirbhoya Nārāyaṇa remains the earliest known coin of the Kachari ruler. The only coin in record of the last Kachari king Govinda Chandra is dated Śaka 1736. The most striking resemblance between these two coins, which is not noticed on any other coin of the dynasty, is that on both the Śaka dates are indicated in Chronogram.



## SERIES IA OF HARIKELA COINAGE

B. N. MUKHERJEE

In 1976 we read the legend on the obverse of a well-known series of silver coins (recumbent bull : a tripartite symbol) as *Harikela*<sup>1</sup>. The palaeographic features of the legend on most of these pieces may date them to c. 7th century A. D.<sup>2</sup> *Harikela* or *Harikelā* was the name of a territory which in c. 7th century A. D. included *inter alia* the Chittagong district (now in Bangladesh). In course of time the same was extended to the Noakhali, Comilla and Sylhet districts and parts of Tripura.<sup>3</sup>

In 1976 we also noticed an unknown and lighter series of *Harikela* coins. The flans of these coins are thinner and broader than the above mentioned first series of *Harikela* coins. The recumbent bull and the

inscription *Harikala* appear on one side. The other side of the most of these pieces is not impressed with any device. The palaeographic features of the legend *Harikela* on different pieces of this series indicate its minting from about the 8th to the 12th or 13th century A. D.<sup>4</sup>

The intended shape of coins of both the series is round. They are known in different denominations or units. As we have shown elsewhere, the weight of the full unit of the first series of coins seems to have been c. 8 gms.<sup>5</sup> The half unit and three quarter units seem to have theoretical weight of c. 4 gms. and 6 gms. respectively.<sup>6</sup> The size of the largest known full unit piece is 3.12 (3.07) cms.<sup>7</sup> The theoretical weight of the full unit pieces of

1. *Journal of the Asiatic Society*, 1976, vol. XVIII, pp. 99-101. The credit of the reading the legend is given wrongly to Dr. M. Mitchiner in the book called *The Coins and Banknotes of Burma* by M. Robinson and L. A. Shah (p. 21). Mitchiner read the legend as *Vareketa* (*Numismatic Circular*), January, 1978, p. 8). V. Chowdhury and P. Ray pointed out the mistake and cited my reading offered in January, 1976 (*ibid.*, April, 1978, pp. 185-187). Mitchiner amended his reading in one of his books without, however, due acknowledgement (M. Mitchiner, *Oriental Coins and their Values, The Ancient and Classical World, c. 600 B.C.-A.D. 600*, p. 651), though the section of the book entitled Select Bibliography includes one of my relevant articles.
2. *JAS*, 1976, vol. XVIII, pp. 99-101.
3. *Bangladesh Lalitkalā*, 1975, Vol. I, no. 2, pp. 115 f.
4. *Coin Review*, April-July, 1976, Vol. III-IV, pp. 2-3. M. Mitchiner wrongly read the legend on these coins in a paper published in 1978, and his mistake was pointed out by V. Chowdhury and P. Ray (see above no. 1).
5. Our relevant paper will be published shortly in the *Monthly Bulletin (of) the Asiatic Society*.
6. See above n. 5.
7. *Ibid.*



the second series of coins, whose size varies from 4.8 (4.95) cms. to 5.25 (5.53) cms. and whose weight ranges from 2.3800 to 3.36660 gms., seems to have been c. 3.4-3.6 gms. We have suggested elsewhere that these were struck on the weight standard of silver purāṇas of 32 ratis.<sup>1</sup>

A comparative study of the two series of coins indicates that the pieces of the second series were intended to be lighter in weight and thinner and broader in appearance. The extra-ordinary thinness of the blanks probably did not always allow the mint-masters concerned to strike devices on both sides. Some pieces, which carry devices on both sides, often show the impression on one side as blurred by the that on the other. The mint-masters, who apparently did not have the knowledge of the requisite technique of striking efficiently both the sides of such thin pieces with devices, probably gave up the attempt to do so after the defect became glaring to them. In that case the coins stamped on both sides are to be dated earlier than these impressed only on one side.

We have come across in recent years some silver coins of Harikela, bearing the above noted obverse and reverse devices and the legend *Harikela*, which do not strictly belong to either of these two series.<sup>2</sup> On these pieces of somewhat thin fabric thinner than the coins

of Series I), the devices on both sides are shown in fairly high relief. These can be divided on into a few groups on the basis of the weight and size and thickness of their flans. Two specimens of group I measure 3.1 (3) and 3.5 (3.3) cms. and weigh 5.4369 and 5.0488 respectively. Six specimens of groups II measure 3.4 (3.3), 2.9 (2.8), 2.8 (2.6), 2.6 (2.3), 2.8 (2.7) and 2.8 (2.7) cms. and weight 3.7201, 3.5578, 3.0069, 3.2305 and 3.4447 gms. respectively. A coin of group III measures 4.1 (4) cms. and weighs 3.4447 gms.

In comparison with coins of Series I the specimens of group I betray an inclination for thinner fabric, broader flan, though not appreciable change in weight. Metrologically these can be accepted as three-quarter unit pieces of the first series.<sup>3</sup> Reduction of weight is indicated by group II. However, the weights of these coins can be compared also with those of half-unit pieces of the first series.<sup>4</sup> Group III, definitely marks further broadening of the blank and thinning down of the fabric of the flan. From the points of view of appearance the third group is more closely associated with Series II than Series I.

It appears that these three groups of coins indicate a transition from series I to series II. The series of coins betraying the transition may be called Series IA.<sup>5</sup>

1. J. P. Singh and N. Ahmad (editors), *Coinage and Economy of North Eastern India*, p. 21. A few coins of larger size [5.95 (5.85)] and weight (4.3094 gms.) may be taken as one and quarter unit pieces (or as pieces struck on dramma weight standard followed by several series of coins of early mediaeval north India).
2. See also *JAS*, 1979, vol. XXI, pp. 46-47 and the relevant plate on two of the relevant coins (figs. 6 and 9) the device and legend on the obverse appear in reverse, obviously due to a mistake on the part of the die-cutter.
3. See above no. 5.
4. *Ibid.*
5. See also above n. 9.



## ON SOME MISTAKEN COINS OF SANGRAM SHAH

PRASHANT P. KULKARNI

(Pl. IX. 4-10)

## Silver Coins

Nothing is known about silver coins of the Gond ruler Sangram Shah, but for four doubtfully assigned tiny pieces. Three of them were published in 1913-14 by R. D. Banerjee<sup>1</sup> and the fourth one in 1980 by C. S. Gupta.<sup>2</sup>

The three specimens published by R. D. Banerjee were collected by R. B. Hiralal, who attributed them to the Sangram Shah of Garha-Mandla on the basis of its obverse lion symbol. The coins were blank on the reverse and the whole attribution was conjectural. R. D. Banerjee did not agree with Hiralal and mentions that these coins must have been earlier than the coins of Sangram Shah. V. V. Mirashi also opined that these coins seem to be earlier.<sup>3</sup>

Gupta published one coin of a similar type and calls it to be of Sangram Shah. However, S. K. Bhatt sides the view of Banerjee and Mirashi and has expressed his doubts about Gupta's attribution.<sup>4</sup>

Now let us see whether these coins are of Sangram Shah. Let me first explain the coins illustrated.

Coin No. 1 :

This is the coin published by Gupta. On the obverse it depicts *Śrī* in Nagari characters and on the reverse a lion to left. (Pl. IX. 4)

Coin No. 2 :

This is a silver coin of the Yadava king Singhana and is illustrated here for the comparison of the lion symbol. On the obverse it has a legend, *Śrī Singha* in the first line and *ya deva* in the second, probably, it is a duplicate of coin No. 10, published by A. M. Shastri.<sup>5</sup>

Coin No. 3 and 3 a :

These two illustrate the reverse of the copper coins of Sangram Shah published by R. R. Bhargava.<sup>6</sup> (Pl. IX. 6 & 6A)

Coin No. 4 :

This is again a silver coin of some Yadava king. (Pl. IX. 7)

1. R. D. Banerjee, *Annual Report of the Archaeological Survey of India*, 1913-14, p. 255, pl. XLVIII, 17-19.
2. C. S. Gupta, "Silver coins of Sangram Shah" *Journal of Academy of Indian Numismatics and Sigillography*, Vol. III, pp. 47-50, pl. III, 20.
3. V. V. Mirashi, *Samshodhana Muktaivali*, Vol. III, 1958, p. 213.
4. *JAINS*, Vol. III, p. 50.
5. A. M. Shastri, "Silver, coins of Yadavas of Devagiri", *Numismatic Digest*, Vol. IV, i, pp. 29-45.
6. R. R. Bhargava, "Brass Coins of the Gond ruler Sangram Shah" *Numismatic Digest*, Vol. VI, pp. 59-62, Nos. 4 & 5 respectively.



Coming to the Gupta's coin (No. 1) I find that there are a few errors in the description given by him. On removing a little dirt from the coin, I could see that the coin was not at all a silver piece. It is a copper coin having a plating of thin silver foil. The illustration depicts black spots at 1.0; clock and 6.0; clock, the silver foil is damaged at these positions and copper is clearly visible. The coin looks hexagonal but a close scrutiny reveals that the inner copper is circular and the upper silver foil has been given a hexagonal shape. Apart from this, Gupta describes the coin as 7 cms. (?) in length and weighing 1.500 gms. I do not understand whether these are typographical errors or else. Actually the coin weighs 0.630 gms. and has a maximum diameter of only 0.9 cms.

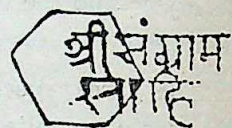
Whether this coin is a contemporary forgery, is a subsidiary problem. Leaving it aside, I come to the problem of attribution.

Comparing the lion symbol of this coin with the Yadava coin No. 2 (Pl. IX, 5) and with Sangram Shah's coins No. 3 (Pl. IX. 6 & 6 A) we find that it resembles much with the Yadava coin. Bhargava has published five coins of Sangram Shah with lion symbol.<sup>1</sup> First three published by him have a very different lion, the fourth and fifth coins, i. e. coins on Pl. No. 6 & 6A show a little similar lion, but this too is different. The lion on Gupta's coin has a short tail curled into a loop, like that of Yadava coins (Pl. IX. 5) and No. 6 (Sangram Shah's coin) has a pointed tail. And see the similarity between the thin waist of the lion on coins No. 1 & 2, as against this,

Sangram Shah's coins (Pl. IX. 3) depict a lion with broad waist. I think, a glance at the photographs should be enough to convince one, that Gupta's coin has a lion that resembles more to the lion on Yadava coins than that on the coins of Sangram Shah.

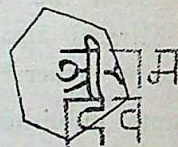
Coming to the legend on this coin, we find that the letter below the letter *Śrī* is damaged as the silver foil has torn apart. Reconstructing this letter as *Sā*, Gupta restores the whole legend in this fashion—

*Śrī Saṅgrāma*  
*Sāhi*



The *Sā* of *Sāhi* reconstructed by Gupta is very odd, it looks broader than any normal *Sā*. The horizontal stroke is also much upward than it should normally be. As against this I construct this word as *de* as found on Yadava coins, and the complete legend as—

*Śrī Rāma*  
*deva*



Thus, this coin can be attributed to Ramachandra, the Yadava king and is well compared with the known coins of Ramachandra.<sup>2</sup>

Coin No. 4 published here, was found alongwith many other Yadava silver coins. This coin has very obliterated letters,<sup>3</sup> probably the die was over used. But the letter *Śrī* is very clear and we can compare the

1. R. R. Bhargava, *op. cit.*, Nos. 1-5.

2. Published by A. M. Shastri, *op. cit.*, No. 7.

3. Probably, the legend is *Śrī Rā* in the first line and *ma deva* in the second (Like No. 5 and 6 published by A. M. Shastri.)



resemblance of this letter with that of Gupta's coin. Both have an open knot of *Śrī*. This similarity between the letters is an added point to my contention of attributing Gupta's coin to Yadava kings.

In a nut-shell we find that—

(1) Gupta's coin is in confirmity with the weight standard & size of Yadava coins and differs widely from that of Gond coins.

(2) The lion symbol resembles closely with that of Yadava coins.

(3) The whole legend can undoubtedly be reconstructed as *Śrī Rāmadeva*, which is already known by his published coins.

(4) The coin is of copper and has a plating of silver foil. Such silver plated Yadava coins are already published.<sup>1</sup>

(5) The coin is found at Bhandara, which, was very well under the rule of Yadava kings. Gupta himself writes that Bhandara is mentioned in Yadava inscriptions.<sup>2</sup>

Considering all this, we should have no doubts about attributing the coin to Yadavas of Devagiri.

Now, whether the coins published by Banerjee are at least of Sangram Shah? These coins have a lion to left on one side and other side is blank. These tiny coins resemble the Yadava silver coins in all respect. A. M. Shastri has written much about the weight standard of Yadava silver coins.<sup>3</sup> I need

not waste pages in proving that these coins also confirm to the same weight standard. On the other hand, known copper and gold coins of Sangram Shah are bigger and much heavy. If Sangram Shah had struck silver coins, they too would have been equally heavy. It is only the lion symbol, that lead R. B. Hiralal to attribute these coins to Sangram Shah. His contention might have been justifiable at that time, because such lion was then known only from the coins of Sangram Shah. But, now if we attribute it even to Gonds, we have to think of other kings also. Recently, coins of Madhukar Shah depicting lion symbol have come to light.<sup>4</sup> And, Yadava silver coins also have come to light very recently.

These coins were found at Tamia in Chhindwada district, M. P. This region was ruled by Sangram Shah, but a couple of centuries before Yadavas Bhillama V had conflicts with Malwa kings and has been described as a severe pain in the head of the Malavas.<sup>5</sup> Singhana attached Malwa successfully in 1216 A.D. and killed his opponent Arjunvarman. Soon after, Chhattisgarh was under his influence. Narbada river was the northern boundary of his empire and with his base at Tripuri or Jubbulpore, he raided further northwards.<sup>6</sup> Ramachandra also, had conquered Vairagadh, Tripuri and even Banaras.<sup>7</sup>

Thus, finding Yadava coins at Tamia

1. A. M. Shasti, *op. cit.*, No. 11 and postscript.

2. C. S. Gupta, *op. cit.*, p. 49.

3. A. M. Shastri, *op. cit.*

4. R. R. Bhargava & S. V. Arya, "Coins of Madhukar Shah, the Gond Ruler of Garha," *ND*, Vol. ii, pp. 46-49.

5. *Maharashtra State Gazetteers*, part-I-Ancient Period, 1967, p. 359.

6. *Ibid.*, pp. 365-368

7. *Ibid.*, p. 371.



is well justified. In the light of all this discussion and the views of Banerjee, Mirashi and Bhatt, it is clear that all these four coins belong to the Yadavas of Devagiri and no silver coin of Sangram Shah, the Gond king, has come to light so far.

### Copper Coins

R. R. Bhargava is the first to publish the copper-brass coins of this king.<sup>1</sup> In the postscript to the article, he has added a new variety attributing it to Sangram Shah.

However, this is a coin of Rana Sangram of Mewar. The point is illucidated below.

Coins No. 5 and 6 illustrated here are of Rana Sangram and No. 7 is the specimen published by Bhargava.

Rana Sangram's copper coins are struck in Malwa fabric and are always found along with Malwa Sultan's coins. Some coins have the legend 'Samgrām Sāhi' on the obverse and the reverse has 'Al Sultān bin al Sultān' like the coppers of Mahmud Shah II of Malwa.<sup>2</sup> However, it seems that the mint masters did not pay attention to the Persian legend and have made a jumble in many coins.

Let me enumerate the known types of jumbles.

1. Coin No. 24 illustrated by Prinsep has a crude jumble on reverse.<sup>3</sup> He calls it a rude attempt at a human figure.<sup>4</sup> Coin No. 5 illustrated here is a duplicate of the same. The obverse legend can be constructed as

'Śrī Rāṇā Sam' in the the first line and 'gram sāha' in the second.

2. Coin No. 25 published by Prinsep and coin No. 11 by Webb<sup>5</sup> have a jumble containing trident and swastik symbols.

3. Coin No. 5 published here has again another type of jumble.

4. Coin No. 13, published by Cunningham<sup>6</sup> has Śrī Rāṇā Samgrām Sāha and date on obverse and a funny jumble on the reverse.

5. Coin No. 7, illustrated here, i.e. the disputed coin of Bhargava has again a different jumble.

We find that Bhargava's coin has exactly similar obverse legend as that of Cunningham's coin. Even the small circular symbol is seen on both the specimens. Cunningham calls this symbol as 'Fi', however he doesn't seem to be very correct. Further more, Bhargava's coin has the traces of the word *Khalid* in the right corner, the word is clear in coin No. 6. On the basis of coin No. 5 published here and Cunningham's coin No. 6 and 7 respectively, can be restored like this.<sup>7</sup>

Śrī Rāṇā Sam  
gram sāha  
1574



1. R. R. Bhargava, *op-cit.*, pp. 59-63

2. *IMC*, Vol. III, p. 259.

3. James Prinsep, *Essays an Indian Antiquities ect.* Vol. I, pl. XXIV, No. 24.

4. *Ibid.*, p. 297.

5. W. W. Webb, *The Currencier of the Hindu State of Rajputana*, pl. I, No. 11.

6. A Cunningham, *Coins of Mediaeval India*, pl. X, No. 13.

7. Bhargava informs me that his coin weighs around 8 grams, coin No. 6, which is from my collection is half the weight of Bhargava's coin.



Śrī Rāṇā  
Sangram  
Sāha (design)  
1573



Thus, Bhargavas coin is beyond any doubts of Rana Sangram.<sup>1</sup>

It is notable that the word *Khald* is also written in a crude form *خللر*, it should have been written like *خلر*. Probably, the other three corners have the remaining legend

of the verse, '*Khald, Allāh, mulkah, wa sultunatah*', meaning, may God perpetuate his kingdom and sultanat.

At the end, my heartfelt thanks are due to Shri R. R. Bhargava of Jabalpur, Shri Raghunath Sanghi of Nagpur and Shri Chandmal Varma of Buldhana, who have generously provided their coins and photographs for study.

And, my warmest thanks are to A. M. Shastri and Dr. P. L. Gupta, who have answered my endlers queries, which are incorporated in this article.

1. Both the dates fall uner the reign of Rana Sangram, A. D. 1509-1527. (Samvat 1573-4 = AD 1516-17).



# PANAM : A MEDIEVAL DECCAN CURRENCY

PHANIKANTA MISHRA

The name *Panam* or *Fanam* is derived from 'Pon' (which simply means gold in Tamil, becoming 'hon' in Canarees and the original of the Muhommedan 'hun').

These Panams appear to have been in use for a great length of time and probably constituted a considerable portion of vast treasures transported to Delhi by the armies of Alauddin and his successor in the 14th century.

Tavernier who visited India in the 17th century observed that these coins (Panams) were current in the territories of the king of Golkonda, the king of Visapour (Bijapur), the great Raja of Carnatica and the Raja of (Vellore ?) and at Dimond mines.

Tavernier further observes that the gold coins (Panams) pass all along the coast of Coromandal from Cape Comorin as far as Bengal.

## Different Mark Patterns on Panams

Sri Vaishnava, three pronged sectarian mark, was struck on Panams probably at Venkatagiri or Tirupathi. The Cattifanam (Panam) with the figure of dagger is identified with the Marhattas of Tanjore; the bull was related either to Kondavidu or Warangal or perhaps to the later Cholas. The lion or simha was related to Cuddapa and Bellary. The Kongus preferred the elephants; the Cholas, the boar and fish; the Chola-Chalukyas the fish and tiger emblems on Panams (fanams).

Besides these there are great numbers of Panams which have no resemblance to

any other, the devices on which are unintelligible. The Panams originated from the rules of the small principalities on the Malabar coast which are called Viraraya Panams. These deserve special attention.

The Zamorian got lots of them struck at Calicut, the capital of the Prince Marzden attributes the mass striking of these Panams to the king of Kodagu or Coorg. Either Calicut or Coorg or both the places might be the origin of these Panams. But these were found vastly distributed over all the parts of South India, often the spots far distant from the place of their origin.

Large number of these Panams found in the Eastern districts of the Deccan is explained by Buchanan. He says, while dealing with the money of Palghat and Charakal taluks of Malabar that, 'the exchange of the Pagoda for the Veeraraya Panams also called 'Pudumani' is very variable, fluctuating between  $11\frac{1}{4}$  to  $11\frac{3}{4}$  per cent, so that a profit of 11 to 12 per cent is gained by bringing Pagodas from the Carnatic into Malabar and carrying back Veeraraya Panams which weigh from 5 to 6 grammes.

The obverse sometimes present an indistinct curved line or lines of elongated mark, the reverse is a device which has defied all attempt to give any intelligible meaning.

The hoard of 119 gold Panams found in the Umbali land to Lord Rameswara of Chikkerahalli, Homali taluk, Shimoga district is supposed to have some connection with the Zodiac signs because these Panams

1. *Annual Report of the Mysore Archaeological Department for the year 1920*, p. 32.



are called *raśi* Panams in Travancore and the 12 dots may represent the 12 Zodiacal signs. Below the 12 dots, is a symbol that may suggest a crocodile moving from right to left. The animal may represent the Śinsumāra or the heavenly crocodile supporting on its back the constellation of stars and planets. On the other side we have the curves like the Kamada numerals and dots which cannot be satisfactorily explained.

### Hampi Panams

In the present Hampi collection on the obverse we have a group of 12 dots and lines in an angular fashion and on the reverse, we have the dots ranging from 12 to 14 Numbers distributed in 2 rows in arch like pattern, the free ends of which are held by brackets the base of which forms an inverted 'U' with a dot in its upper curved portion and supported by a dot on either side.

Metal : Gold (base)

Size : Round-Diameter Approx. 1 cm.

Weight : 4 to 5 gms.

Provenance : Near Vittala Temple Bazar complex, Hampi

Obverse : A group of 12 dots in three lines of 4 dots each in angular patterned lines.

Reverse : Dots ranging from 12 to 14 numbers distributed in two rows in arch like pattern, the free ends of which are held by brackets, the base of which forms an inverted 'U' with a dot in its upper curved portion and supported by a dot on either side.

There were three denominations in gold coins that were struck and which were in currency.

### Market value

It will not be out of place to state that the Pagoda was a gold coin of the highest value weighing about 53 grains common in use, all over South India. Half Pagoda was the coin next in value to the Pagoda. Panam or Fanam came below the Half Pagoda weighing about 5 grains and probably being one of the smallest gold coins in the world.

According to Elliot,<sup>1</sup> the traditional rate ruling in the Hindu South, during the 15th and 16th centuries and earlier was 10 fanams to one Pagoda. During the first quarter of the 17th century A. D. it was 15 Fanams to one Pagoda on the sea-board, both, in Golkonda and in the Hindu territory further south. Later on the proportion changed. Bowery shows 32 in Madras, 24 in Calicut, 12 in Golkonda, 18 in Porto Novo while other later accounts show similar diversity.

### Material

The coin was normally struck in gold containing varying proportion of gold. This explains the difference in the value of Panams in terms of Pagodas at different places.

Earlier in the 17th century, when the amount of alloy in a Panam was constant at different places its value in terms of Pagoda was also constant.

Silver was never popular in the south as a medium of currency and the principal gold coin Pagoda or even Panam had probably no subsidiaries in silver.

4. Sir Walter Elliot '*Coins of Southern India*' (1886).



**Other varieties of coins**

Besides these three types of indigeneous coins, other varieties of gold coins viz. (1) Double (2) Albert (3) Noble and (4) Ryoder were in currency on the east coast. The

English Factors at Masulipattam informed this in November 1630 to the company. The English merchants sometimes paid in Venetian Sequins. A sequin was equal to fourteen fanams.



## NOTE ON A GOLD COIN OF SULTAN SHAMSUDDIN MUZAFFAR SHAH OF BENGAL, 896-899A. H.

G. S. FARID

I have gone through the paper, "An unknown gold coin of Bengal Sultan Shamsuddin Muzaffar Shah 896 A. H. "by S. K. Bhatt published in the Journal of the Numismatic Society of India, volume XLV, 1983, pp. 67-68, in which he claims that only four silver and no gold coin of this ruler is reported so far in numismatic literature, is incorrect. At least three gold and eleven silver coins have so far been recorded, the details of which is as follows :—

1. E. C. Bayley, *JASB*, 1872, pp. 311-313-records one gold coin.<sup>1</sup>
2. R. D. Banerji, *JASB*, 1911, pp. 697-698-records two gold coins.
3. J. W. Laidlay, *JASB*, 1846, p. 331-records one silver coin.

4. *Catalogue of Coins in the British Museum*, three silver coins.
5. *Catalogue of Coins in the Indian Museum*, four silver coins.
6. Cabinet of the Dacca Museum-two silver coins.
7. N. K. Bhattasali, Collection of Hakim Habibur Rahman-one silver coin.

Sultan Kutbuddin Mahmud Shah incorrectly described by historians as Nasiruddin Mahmud the second was murdered after a reign of few months by one of his Abyssinian slaves, Sidi Badr Diwana, who ascended the throne styled as Sultan Shamsuddin Muzaffar Shah in 896/1490 and ruled upto 899/1493.<sup>2</sup>

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1. G. S. Farid, *JNSI*, XLV, 1983, p. 196, pl. 9, No. 5 ; No.6-silver coin from my Collector.

2. *Ibid*, pp. 63-66; *JNSI*, XLIV, 1982, pp. 62-65



## DIE VARIATIONS IN COPPER COINAGE OF RAOŚRĪ PRAGMALJI II (1860-1875 A. D.) OF KUTCH

K. M. MOTA

(Pl. IX. 11-13 X. 1-4)

Desalji II (1819-1860 A.D.) introduced variety in coinage of Native State of Kutch, but coins were crude. He started dating system and honoured last two Moghal Emperors, Muhammed Akber II and Bahadur Shah II. Though thought of, he did not struck coins in honour of English Monarch. Flans were made by cutting section of cylindrical bar of required thickness.

During Pragmalji II period, (1860-1875 A. D.) quality and appearance of Kutch State coins reached almost perfection except mechanisation. During his time, flans of coins were punched out of a metal sheet which fitted the dies. The three Dokda pieces have a raised rim.

Pragmalji II introduced new denominations in coinage namely 3 dokda (copper),  $2\frac{1}{2}$  koris and 5 koris (silver) 50 koris and 100 koris (gold).

Studying the copper coinage of RaośrĪ Pragmalji II, one comes across so many varieties.

First copper coin, trambiyo (1865 A. D.) was minted with Pragmalji II's name in Nagari legend and queen Victoria's name in Persian. Afterwards from 1865 to 1868, copper coins were minted without the name of

either. This remains still a mystery. What prompted Pragmalji II to mint coins without the name of the issuing ruler but only with name of the capital of the State. In all 16 instances (Trambiyo-7, Dokda-6, 3 Dokda-3) are reported during this period. More die variations are reported in this article which are not reported so far during this period.

It is said that dies were punched by the prisoners of the state prison and hence there is a lot of deviation in the coinage of Pragmalji II. I will be grateful to know more on this subject from the knowledgeable scholars of numismatics and history.

After R. S. Yeomen & William L. Clark, Richard Bright studied, coinage of Kutch State in depth. Numismatics International published his book in 1975. Upto the publication of the 'South East Asia Coins & Paper Money' catalogue (Krause Publications, in 1982) more varieties are reported.

Herewith, I put forward findings from my collection of die variations and specimens so far not reported.

More varieties may exist. I will be interested to know of such varieties in copper coinage of Pragmalji II.



Sr. No.	Denomination	Reference No.	S. Y.	A. D.	Details Variety	Spl. Details
• 1.	Trambiyo	B-80, Y-1 Cl-11	—	1865	Rev. rotated by 80° ACW	
2.	„	B-81, Y-2 Cl-12	—	1865	-do- 180° 30° CW and 90° CW	
*3.	„	„	—	1865	Rev. rotated by 40° ACW and 60° ACW	Six petaled rosette instead of Eight. (Pl. IX. 11)
4.	„	„	—	1868	Rev. rotated by 60° ACW	
*5.	„	B-81a Y-2 Cl-12a	—	1869	Rev. rotated by 170° CW	‘ज’ like B-18
*6.	„	„	—	1767	Rev. rotated by 30° CW and ACW	-do-
*7.	„	„	—	1868	Rev. rotated by 40° CW and 70° CW	-do-
8.	„	„	—	1865	Rev. rotated by 30° CW	
9.	„	„	—	1767	Rev. rotated by 90° ACW 40° CW	
10.	„	„	—	1868	Rev. rotated by 90° CW	
*11.	„	B-82, Y-9 Cl-16	1925	1869	Rrv. rotated by 30° CW and 160° CW	Victoria at the Top ‘9’ in SY in Gujarati. (Pl. IX. 12)
12.	„	„	1926	1869	Rev. rotated by 90° CW	Victoria at the bottom.
13.	„	„	1926	1869	Rev. rotated by 180°	Victoria shifted left 45° from top
*14.	„	„	1930	1873	Rev. rotated 90° ACW	Victoria at the right. (Pl. IX. 13)
15.	Dokdo	B-83-Y-5 Cl-10	—	1867	Rev. rotated 30° CW	



*16.	"	"	—	1867	Rev. rotated 120° CW	No pallets rights left to the trident, but pallets right and left of the legend.
*17.	"	"	—	1868+	Rev. rotated 30° ACW	-do- (Pl. X. 1)
18.	Dokdo	B-83-B	—	1868	Rev. rotated 30° CW and 90° ACW.	
19.	"	B-84a Y-10, CI-15	1925	1869	Rev. rotated by 30° CW and 120° CW & 160° ACW	
20.	"	"	1926	1869	Rev. rotated by 90° CW	'6' in Gujarati
21.	"	B-84b	1930	1874	Rev. rotated by 180°	
22.	1.1/2 Dokdo	B-85, Y-11, CI-14	1925	1869	Rev. rotated by 180°	
23.	"	"	1926	1869	Rev. rotated by 90° ACW	Brass like piece.
24.	"	"	1926	1869	Rev. rotated by 30° CW	
25.	"	"	1926	1870	Rev. rotated by 40° ACW	
26.	"	"	1927	1870	Rev. rotated by 30° CW, ACW 90° CW & ACW, 140° CW	
*27.	"	"	1927	1871+	Rev. rotated by 90° ACW	(Pl. X. 2)
*28.	"	"	1927	1872+	Rev. rotated by 90° ACW	
29.	"	"	1928	1870	Rev. rotated by 60 CW	Obv. Circular Design moved 30° ACW to centre.
*30.	"	"	1928	1871	Rev. rotated by 30° CW	Victoria at the right.
*31.	"	"	1928	1872	Rev. rotated by 140° ACW	-do- (Pl. X. 3)



32.	"	"	1929	1871 <sup>+</sup>	Rev. rotated by 90° CW (Pl. X. 4)
*33.	"	"	1929	1872	Rev. rotated by 90° ACW
34.	"	B-85a	1929	1872	Rev. rotated by 90° CW & ACW & 180°
35.	"	"	1929	1872	Rev. rotated by 30° ACW No dot before A.D date
36.	"	"	1929	1873	Rev. rotated by 180°
37.	"	B-85b	1929	1872	Rev. rotated by 30° CW
38.	"	B-85a	1930	1873	Rev. rotated by 180°, 90° CW, 120° ACW & 110° CW
39.	"	"	1930	1730	Rev. rotated by 30° CW & 120° ACW
40.	"	"	1930	1874	Rev. rotated by 180°, 30° CW & ACW.
41.	1.1/2 Dokdo	B-85a	1931	1874	Rev. rotated by 180°, 150° CW.
42.	"	"	1931	1875	Rev. rotated by 30° CW, 90° CW, 120° CW and 140° CW.
43.	"	"	1932	1875	Rev. rotated by 30° ACW
44.	3 Dokdo	B-86 Y-8, Cl-8	1925	1868	Rev. rotated by 80° CW
45.	"	B-86a	1925	1868	Rev. rotated by 110° ACW
46.	"	B-86b	1925	1868	Rev. rotated by 30° CW
47.	"	B-87-Y-12 Cl-13	1925	1869	Rev. rotated by 90° ACW

\*Unreported die variations      +Unreported year

Abbreviations : B-Bright, Cl-Clark, Y-Yeomen, Obv-Obverse.

Rev-Reverse, S. Y.-Samvat Year, CW-Clockwise, ACW Anti-Clockwise.



## COLLECTING AND IDENTIFYING THE MISTAKES OCCURRED IN PRINTING CURRENCY NOTES AND MINTING COINS

M. V. LAKSHMINARAYANA

Collecting the notes which are containing mistakes will be known only to Bank cashiers who are dealing with thousands of currency notes every day. When these mistakes are identified they will be kept apart and returned to the mint for destruction, or otherwise the collectors like us preserve the same for fun and not for criticising the Government Mint for making these mistakes.

First let us see how these mistakes occur, whether these are intentional or non-intentional. According to my knowledge these mistakes occur only due to the paper mistake and not due to the printing machine or the notes examiners who examine the currency notes at a random scale since they cannot watch each individual notes. The mistaken notes collected by me have various types of errors. Notes without the numbers, size of the notes wrongly printed or numbered in the wrong place, partly printed notes, notes with blank space in the middle, excess cutting notes. In all these notes the mistake occurs only due to improper folding of the paper. Next I have in my collection some over printed notes which occur due to alignment mistakes and also due to excess ink which occurs only when the printed note is still in a wet stage and the paper is turned over to print on the otherside. I have got a currency note of one rupee in which the mistake has occurred by the machine i. e., one in a million or which may not occur any time. i. e., the same number printed twice in the same series which might have happened due to the non-

changing of the next number or a fraction delay of changing the number by the machine and probably I do not know how many pieces were printed in a single sheet and, the line in which this mistake occurred. May be in five notes or ten out of which I am having one note. This is about the mistakes occurring while printing of the currency notes.

But when the authorities themselves makes a mistake it is deplorable. This shows the negligence by the officials i. e., the artist, the designer, Block-maker and finally the approving authorities. Such a mistake happened in the year 1975 when they brought out the currency notes of Rs. 50/- denomination.

When the first fifty rupee note was issued they printed on the reverse a picture of the Parliament House with the central tower and the flag mast by its side. But the designer forgot to put the tri-colour flag on the flag mast. No body, senior authorities or the common man ever observed this mistake when this note came into circulation. After its circulation a small boy in Gujarat observed this beautiful error and then the people and the Government became conscious and were astonished how this mistake had occurred. Then afterwards they issued another Rs. 50/- notes rectifying this mistake and since the circulation of the old Rs. 50/- note was wide spread and due to the currency paper shortage they have not withdrawn this mistaken note but issued the rectified notes. After a lapse of fifty years the numismatists who collect this note will get a higher value



for this mistaken note. In the case of coins in the olden days the coins were hand made without the help of a machine. Every coin had its individuality. But to-day when we are having sophisticated machineries to mint coins in large numbers we are getting such

mistaken coins in good numbers. The coins which are in my collection are mis-prints, coins coming out in abnormal types and even the coin blanks, and actually we do not know how these coins escaped the eyes of critical coin examiners.



# A TECHNICAL STUDY OF GUPTA SILVER COINS

S. SARAN, S. RAI & R. KUMAR

(Pl. X. 5-10 & XI. a-f)

The present study deals with the archaeo-metallurgy of 6 Gupta silver coins. Among the coins studied, 3 belong to Kumargupta I (1,2 & 3) and 3 belong to Skandagupta (Nos. 4,5 & 6). These coins are shown in plate X. 5-10.

The study includes weight and specific gravity determination, chemical analysis and metallographic examinations of these coins. The chemical analysis of these coins were carried out by conventional chemical method and by atomic absorption method. Further, to testify weight percent of copper, the quantitative metallography based on point count method was used. About the application of this method, it may be pointed out that this method can be used to determine the weight percent of copper in all alloys containing more than 28.1 per cent weight of copper. This method is based on the following formula.

$$\text{Weight percent of Cu} = \frac{8.92 \times 281 - 2.81}{1000 - 1.08} \times 100$$

(where  $\times$  = Vol. % of Cu)

The result of these analyses are presented in Table 1.

For metallographic examinations, a small area of all these coins was etched with 3% acidic  $\text{FeCl}_3$  solution and then polished. The polished surface of these coins was examined under metallurgical microscope at different magnifications, as mentioned below each photomicrograph shown in plate XI a, b, c, d, e & f).

## Discussion

As the Table 1 shows the weight of the coins of both the kings is varying in the range of 1.609 to 2.1226 gm. On modern parameter, this directly implies lack in standardization. However, if we give concession on account of

Table 1

Coin Nos.	Wt.	Sp. Gr.	Ag	Cu	Pb	Zn	Fe	Mn	Total	% of Cu calculated by point count method
1.	1.8796	9.75	68.938	30.542	0.004	0.377	0.005	0.1420	100.00	34.60
2.	2.1226	9.826	59.750	40.1873	0.0044	0.047	Tr	0.013	100.00	39.71
3.	1.6200	9.824	60.607	39.356	0.0130	0.124	0.011	Tr	100.00	41.79
4.	1.9246	9.471	55.930	44.029	0.0040	0.007	0.016	0.0141	100.00	46.92
5.	1.6090	9.520	57.380	42.5704	0.0150	0.020	0.0156	Tr	100.00	37.28
6.	1.7234	9.469	54.960	44.0090	0.0806	0.216	0.009	Tr	100.00	44.12



generations gap in technology, it may be indicated that the level best attempts might have been made during the times of both the kings to maintain equal weights of this variety of coins. The values of specific gravity falling in the range of 9.85 to 9.64, suggest these coins to be alloy of silver and copper, as is also evident from the chemical data and metallographic examinations.

The chemical analysis exhibits that copper and silver are the major constituents of these coins. Besides, these, Pb, Zn and Fe present in traces are in the form of impurities.

The Table also shows that an average of 40% copper was alloyed with silver. This implies that smiths were acquainted with the significance of these metal ratios required for alloying to obtain the lowest melting temperature. In this regard, it may be suggested on account of phase diagram of silver and copper that 60% Ag and 40% copper melts at lowest temperature.

### Metallography

The photomicrographs of all the 6 coins, shown in Plate XI a, b, c, d, e and f serially, exhibit an eutectic of silver and copper. Among these two phase alloys, copper rich phase gets representation by white crystallites (dendrites) whereas silver rich phase by dark

area. These crystallites are seen often branched, which suggest excess of minor phase. The presence of these crystallites support cast structure to all the coins. The broken dendrites in coin nos. 3, 5 & 6 suggest that there were partially annealed.

The coin nos. 2, 4 & 5 show coarser crystallites, which indicate slow rate of cooling of these coins. The coin nos. 1, 3 & 6 showing comparatively fine crystallites suggest rather faster rate of cooling.

The macro-structures of coin nos. 2, 5 & 6 show cracks which suggest that these coins might have been cold worked having imperfect alignment of die. Further, in all the coins elongated grains of minor phase i. e. Cu, indicate cold working.

### Conclusions

On the basis of the present study it may be suggested that all the 6 coins are silver-copper alloy with copper as a minor phase. The craftsmen were acquainted with alloying ratio of silver and copper to obtain the lowest melting point. This fact suggests that alloying technology was fairly developed.

As the microstructures support cast structures to the coins, it may be pointed out that coin blanks were cast first and die struck afterwards.



# HOW CAN THE COMPUTER HELP THE NUMISMATIST AND THE HISTORIAN OF THE INDO-GREEK PERIOD

O. GUILLAUME

The reconstruction of the history of the Indo-Greek kingdoms is mainly based on the thousands of coins, which have been amassed by individual collectors and museums since the end of the XVIIIth century. These coins have been listed in various catalogues (Cunningham, Gardner, Smith, Whitehead, Lahiri, Mitchiner). They give the names of nearly 40 kings. With the help of these numismatic catalogues, attempts have been made to reconstruct the Indo-Greek history; of these, the most comprehensive and the most recent are the books by Tarn (1951, 2nd ed.) and Narain (1957). The main goals of these historians were, on the one hand, to determine the chronological order of the kings and, on the other hand, to find out where their kingdoms were located.

For the last two years, I have been studying the method of reconstructing the history of the Indo-Greeks based on their coins. I have just completed a book on this subject, which will be published by the end of the year. While doing the research, it became clear to me that a computer can be of great assistance to the numismatist and historian of this period.

I had at my disposal a micro-computer MICRAL 9050 and a data-processing software called STRADES. This program has been devised by a computer-expert, A. Guenoche, of the National Center for Scientific Research (CNRS) in France, to meet the requirements of the Indo-French Archaeological Mission. The Mission consists of

Indian archaeologists of the ASI and French research workers of the CNRS. They are surveying an area in Northern Rajasthan; the exploration data will be computerized (file maintenance and automatic map-making). STRADES enables the creation of data-bases (with updating, sorting, enquiring and listing capacities); it also enables the working out of all sorts of statistical calculations.

I have attempted, as an experiment, to use STRADES to process the monograms on the Indo-Greek coins. As we know, the interpretation of these monograms is most controversial. Nearly a dozen interpretations have been put forward; two of these stand out in particular :

1—the monogram stands for the mint

1—the monogram stands for the moneyer

Interpretation 2 has been advocated by Tarn (1951 437-440); however, for Narain (1957 : 15), the issue is still debatable. Fortunately, even without knowing the meaning of the monograms, we can use them in our attempts at historical reconstruction. Whatever the right interpretation is, we can consider it plausible, that if kings struck coins with identical monograms, these kings must have been connected in some way. Actually, comparisons are very often made by the archaeologist, presupposing that if some objects show a resemblance; they must have been made at about the same time or in the same area.

Tarn and Narain are no exception. One can say that comparison is the basis of the



chronological order they put forward for the kings after Menander, a period for which there is a lack of literary evidence. Tarn and Narain rely mainly on a comparison of the devices represented on the reverse of the coins and they rarely compare the monograms. The reason for this approach seems obvious. Whereas the Greek kings only adopted a few dozen devices for their coins, the monograms number several hundred: in Lahiri's corpus, 450 monograms are reproduced (1965, plates A, B, C). The devices can be more easily handled systematically than the monograms. The latter operation quickly becomes unmanageable. However, a classification of the kings based on the resemblance of their monograms would probably yield interesting results.

I shall now set out how I arrived at such a classification with the help of the computer. The process can be divided into three stages: 1—the creation of the data-base (recording of the coins); 2—the automatic classification; 3—the interpretation of this classification (I shall limit myself to comparing this classification with the one which has been propounded by Narain 1957: 181, chart A: reproduced below p. 159).

\*

1. *The creation of the data-base.* When describing the coins, a certain number of variables are looked at; each of these variables can be given a greater or lesser amount of values. Here is the list of the variables that I have selected (see also listing 1 below):

- a running number
- the name of the king
- his rank (to distinguish between kings of the same name)
- the metal of the coin (AV=gold; AR=silver etc.....)

- its standard of weight (A = Attic; I = Indian)
- its unity of weight ( $1/6$  = obolus;  $1/2$  = hemidrachm; 1 = drachm if in silver and stater if in gold etc....)
- the language of the legend (A = anepigraph; M = monolingual; B = bilingual)
- the obverse device
- the reverse device (80 different devices)
- the obverse monogram
- the first reverse monogram
- the second reverse monogram  
(the numbers of the monograms are those found in Lahiri's catalogue; some additional numbers for monograms that have not been noted by Lahiri; value 0 if no monogram)
- the reference in Lahiri's catalogue

I have recorded the whole corpus of Lahiri, which is certainly one of the best and the most comprehensive. My criterion for the definition of a series is the monogram, whereas Lahiri has grouped different monograms within the same series of coins. The files total 768, which is a fair sample.

2. *The automatic classification.* The computer only needs a number for each king (calculated from variables "name" and "rank") and the values of the three variables "monograms" (one sees that some variables of the data-base are not taken into account; this is because the base has been created not only for the present calculation but for many other applications). Here is the order in which the computer carries out the calculation:

- (a) listing, in tabular form, the monograms and the frequency with which they occur on the coin series of each king (listing 2 below).



(b) calculation for each pair of kings, of how many monograms they have in common (listing 3 below).

(c) calculation, using a suitable formula, of the distances  $D$  between the kings. The chosen formula enables us to compare each pair of kings  $K_1$  and  $K_2$  with respect to the whole set of monograms. It takes into account the following particulars: how many monograms do kings  $K_1$  and  $K_2$  have in common (a); how many monograms are found neither on  $K_1$ 's nor on  $K_2$ 's coins (d); how many monograms are found on  $K_1$ 's coins but not on  $K_2$ 's and reciprocally (b and c). The formula is: Distance  $D = 1 - \text{Pearson's } \phi$  coefficient, where

$$\phi = (ad - bc) / \sqrt{(a + a)(c + d) - (a + c)b + d}.$$

(d) arrangement of the kings in a hierarchy according to the distances previously calculated. Firstly, the computer searches for the cluster of kings with the smallest distance between them (in this case, kings 4 and 25); this cluster is given a running number (in this case 40, following the number of the last king); then the computer repeats this operation as many times as necessary.

(e) presentation of results in the form of a graph (see p. 160; I am indebted to J. F. Brulard, computer-expert, who devised this graph). The numbers of the 39 kings are to be found at the base of the graph. Each node of the graph corresponds to a cluster of kings (see previous operation). The height of a node is calculated in proportion to the distance between the kings. Thus, the lower the node is, the closer the kings are. One can see, for instance, that kings Demetrius I and Agathocles (node 41) are closer to each other than king Dionysius is to Apollodotus II (node 57).

### 3. The interpretation of the classification.

The graph shows that the most united kings earlier kings grouped together.

are Lysias and Antialcidas (7 monograms in common out of a total of 11 for each). As a matter of fact, we remember that these are the only Indo-Greek kings who issued joint coins. The graph also shows that the most isolated king is Telephus. It is worth remembering that, according to Tarn (1951: 316: 333), he was an usurper and probably was not even Greek. Both these remarks are encouraging.

Let us compare the graph with the classification of the Indo-Greek kings as propounded by Narain (see p. 159); to make the comparison easier. I have written the names of the kings on the graph and, in brackets, the dates for each as given by Narain. Referring now to Narain's chart, if we just consider the chronology and not the dynastic alliances, his chart and our graph match up reasonably well.

—level 64: Zoilus II, Strato II, Hippostratus, Dionysius, Apollodotus II; between 95 and 70 BC (25 years)

—level 51: Demetrius I, Agathocles, Euthydemus II; between 200 and 165 BC (35 years)

—level 54: Menander I, Antimachus II, Lysias, Antialcidas; between 155 and 100 BC (55 years)

—level 59: Theophilus, Philoxenus, Nicias, Diomedes, Herinaeus; between 125 and 55 BC (70 years)

If we now consider the dynastic alliances as propounded by Narain, his chart and our graph match up to a lesser degree. Most of the early Euthydemid kings are clustered at level 58, which is good enough but, as far as dynasty of Eucratides is concerned, it is necessary for us to go right up to level 65 (this being the second last node) to find its



I shall not go any further at this stage with the interpretation of the graph. I shall merely underline two points by way of conclusion:

1—The value of the graph is dependent upon the credibility, that we are ready to attach to the hypothesis on which its interpretation is based, i.e. a resemblance between the coins of different kings suggests that they were connected in some way.

2—The previous remark implies that the computer itself cannot take the place of the historian. In the final analysis, the latter

will remain master of the interpretation. The computer only helps draw the ultimate inferences from the hypotheses put forward by the historian.

### Bibliography

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Documents 1 a 5

• Document numero. 1

NUMBER: 1 / KING :AGA/A / METAL :AV / STANDARD :A / UNITY :1 /  
 LANGUAGE :A / OBV.DESIGN :H.ATH / REV.DESIGN :OWL /  
 REV.MONOGRAM\_1: 501 / LAHIRI: 1 /

Document numero 2

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 LANGUAGE :B / OBV.DESIGN :HEAD / REV.DESIGN :MALE /  
 REV.MONOGRAM\_1: 369 / LAHIRI: 2 /

Document numero 3

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 LANGUAGE :B / OBV.DESIGN :HEAD / REV.DESIGN :MALE /  
 REV.MONOGRAM\_1: 71 / LAHIRI: 3 /

Document numero 4

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 REV.MONOGRAM\_1: 71 / LAHIRI: 4 /

Document numero 5

NUMBER: 5 / KING :AGA/A / METAL :AR / STANDARD :I / UNITY :4 /  
 LANGUAGE :B / OBV.DESIGN :HEADS / REV.DESIGN :ATH.TH /  
 REV.MONOGRAM\_1: 236 / LAHIRI: 5 /

etc ...

LISTING 1



Groupe NOM AGATHOCLEIA  
 Variables KING et MONOGRAM AGATHOCLES  
 AMYNTAS  
 ANTIALCIDAS  
 ANTIMACHUS I  
 etc. ....

King 10 20 30 40 51 52 61 62 70 80 90/101/102/110/120/130/140/151/152/161/162/170/180/190/200  
 21/22/23/24/25/26/27/28/29/30/31/32/Sum

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9 :	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
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etc. ....

- 5 -

LISTING 2.



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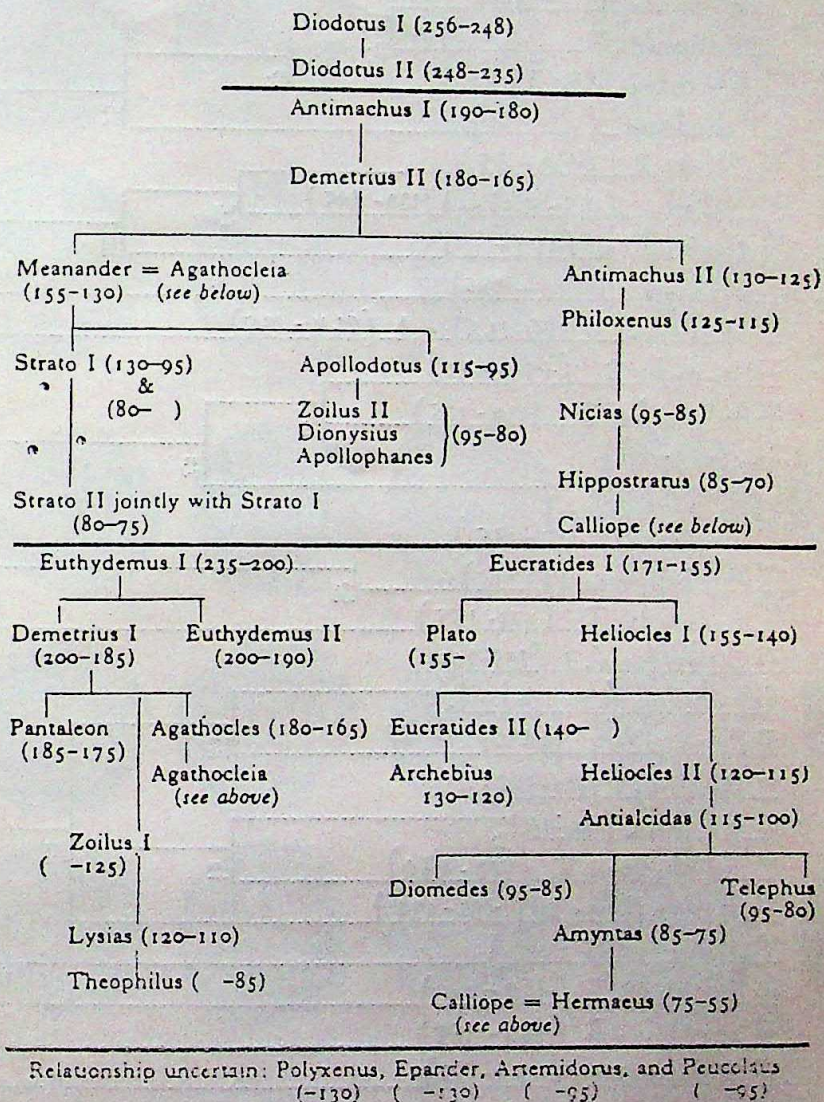
etc. ....

LISTING 3.



# A CHART SHOWING THE INDO-GREEK KINGS IN GENEALOGICAL AND CHRONOLOGICAL ARRANGEMENT

N.B. The relationships and dates given below are based on the conclusions reached in this work. All dates are approximate and many are hypothetical.





Theophilus (-85)  
 Philoxenus (125-115)  
 Nissus (95-85)  
 Diomedes (95-85)  
 Hermias (75-55)  
 Polyxenus (-130)  
 Menander II  
 Amyntas (85-75)  
 Pausanias (-95)  
 Strabo I (130-75)  
 Heliodorus (155-110) and (120-115)  
 Agathangela (155-)  
 Zosimus I (-125)  
 Diodorus (256-248) and (248-235)  
 Menander I (155-130)  
 Antiochus II (130-125)  
 Ptolemy (128-110)  
 Vitellius (115-100)  
 Ptolemy (105-175)  
 Hypolemus (95-80)  
 Eusebius I (771-155)  
 Euthydemus I (235-200)  
 Archelaus (130-120)  
 Epand (-130)  
 Demetrius I (200-185)  
 Agathocles (180-165)  
 Euthydemus II (200-190)  
 Antiochus I (-190-180)  
 Ptolemy (155-)  
 Eusebius II (140-)  
 Demetrius II (180-165)  
 Antiochus (-95)  
 Apollodorus I (115-)  
 Zosimus II (95-80)  
 Strabo II (80-75)  
 Hippokratides (85-70)  
 Dionysius (95-80)  
 Apollodorus II (-95)  
 Telephus (95-80)

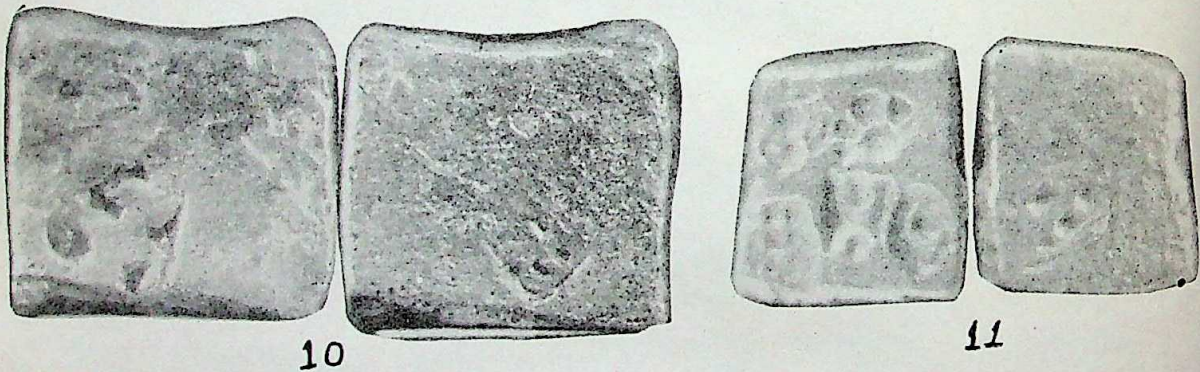
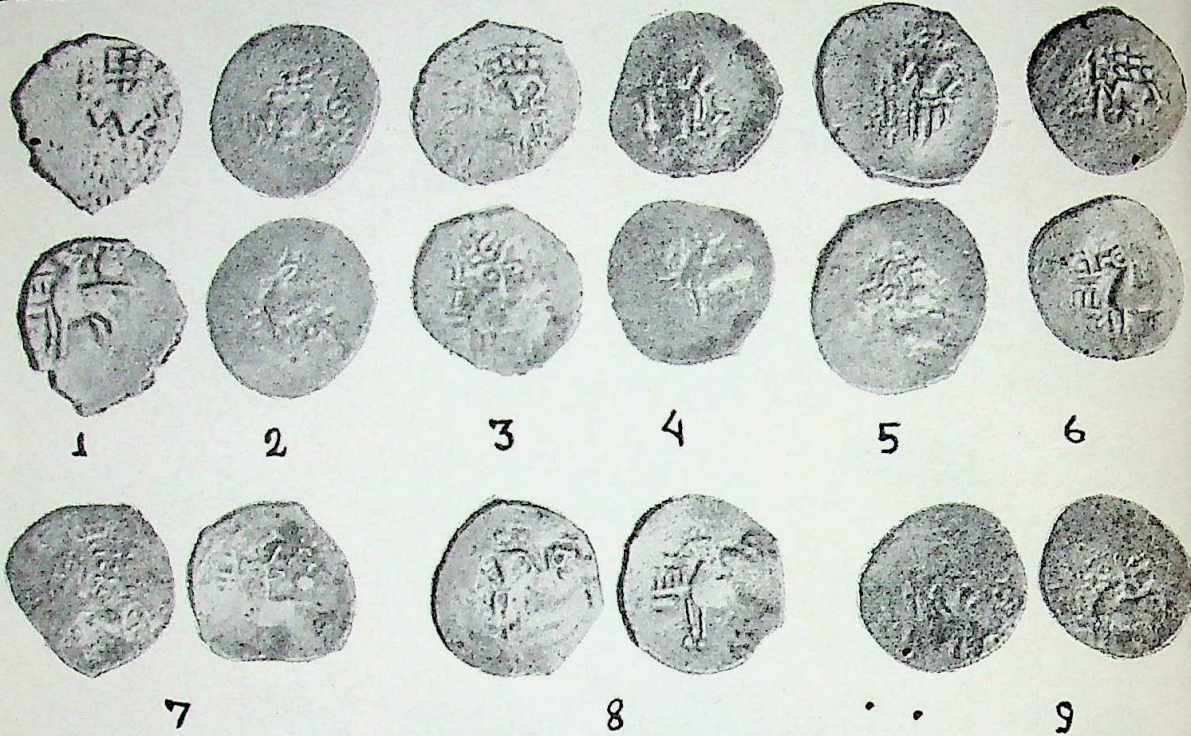
1.0000  $\Phi$ , lain mayan, hofarianu 5%)





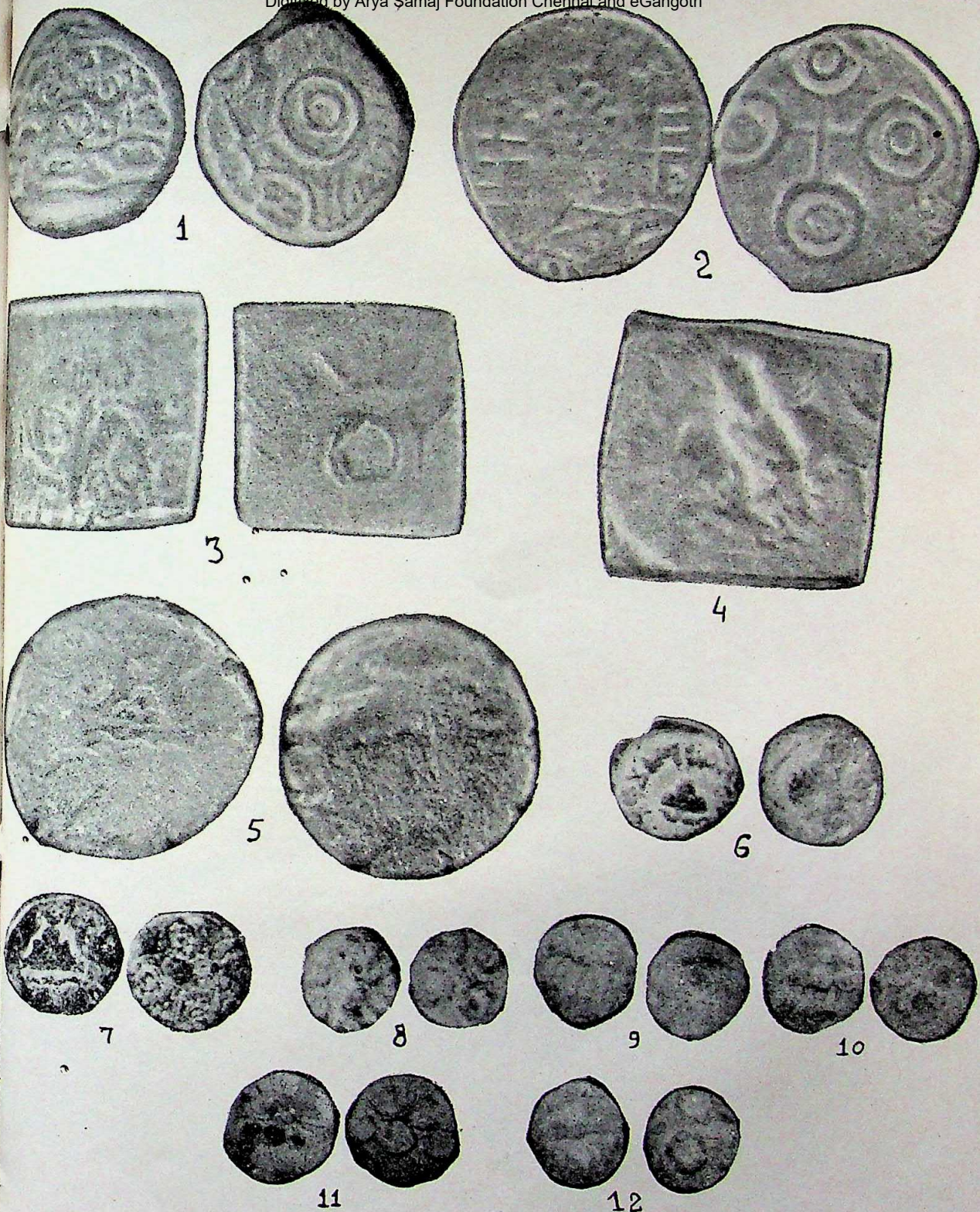
Copper coins from Tehri-Garhwal





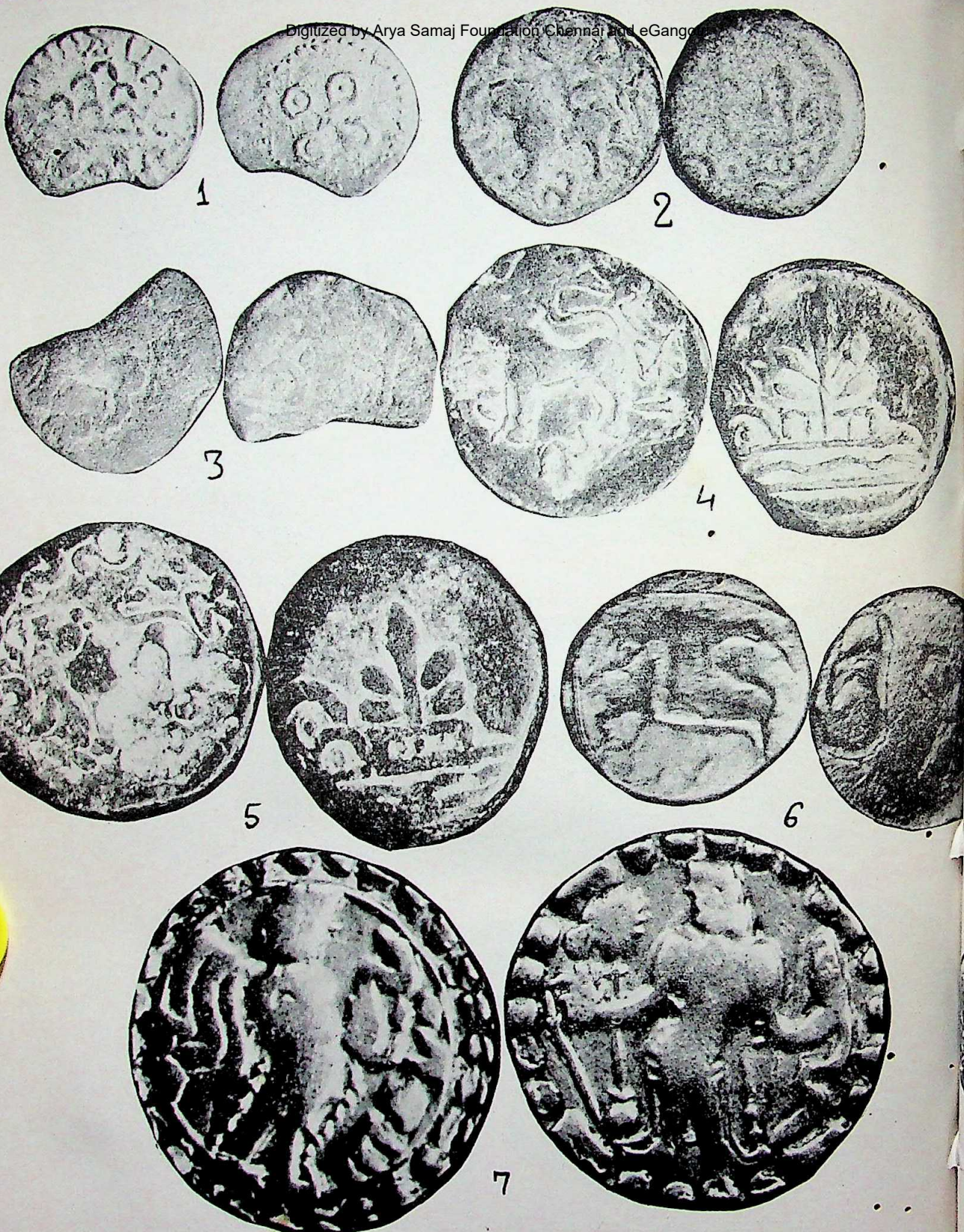
1-9 Copper coins from Tehri-Garhwal, 10-13 coins from Runija Excavations.  
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar





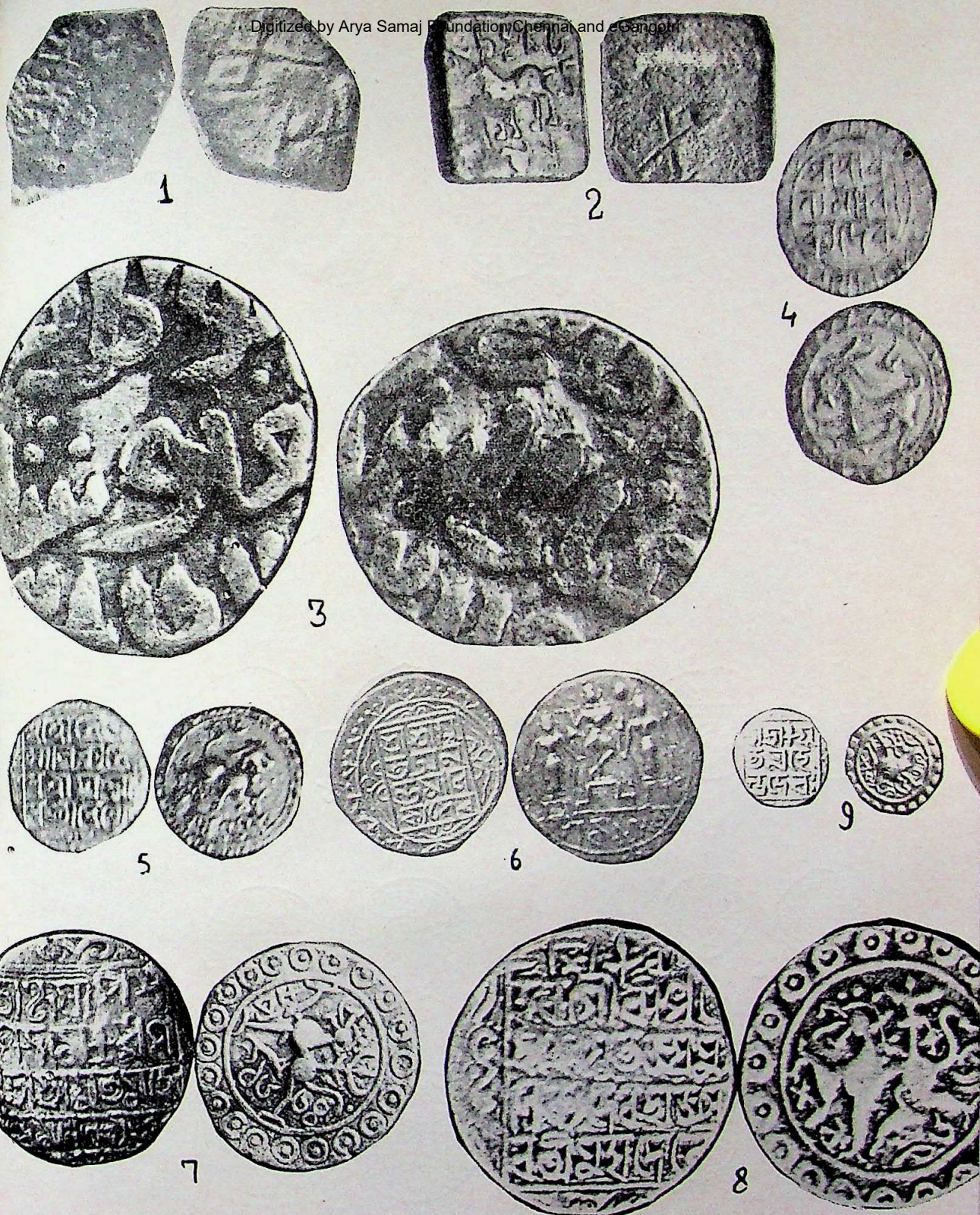
1-5 Coins from Runija Excavation, 6-12 Lead coins of Andhra Satavahanas





1 A Silver coin of G. P. Satakarni, 2-5 Coins of Sivala Kumara, 6 A rare south Indian coin from Na  
7 A Samatata type coin

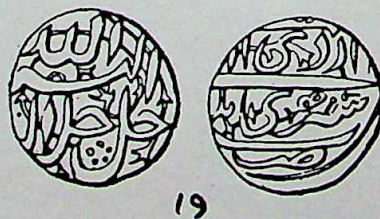
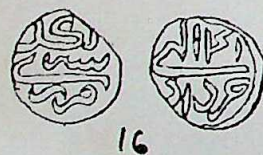
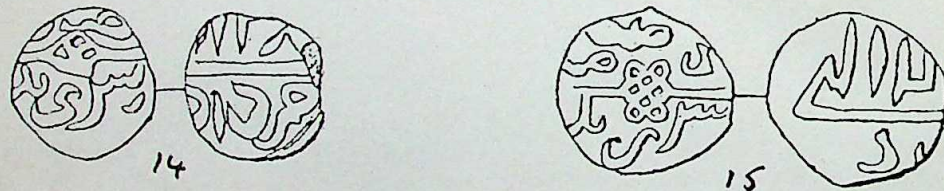
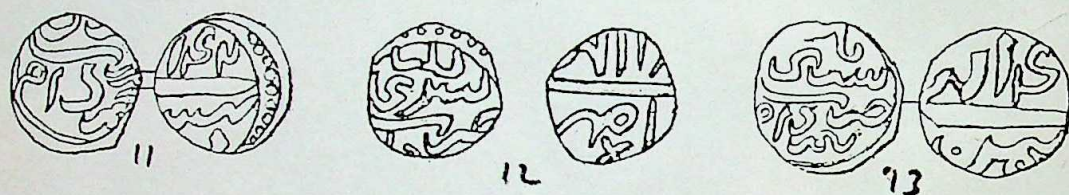
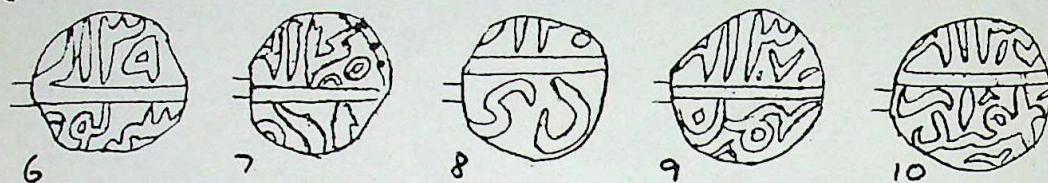
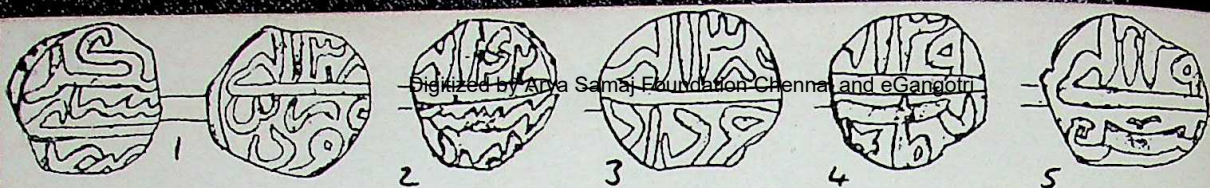




1-2 Two Sangam Period Pandya coins, 3 A Billon coin of Ghiyasuddin Tughlaq,

4-9 Some coins from Tripura





Copper coins of Akbar





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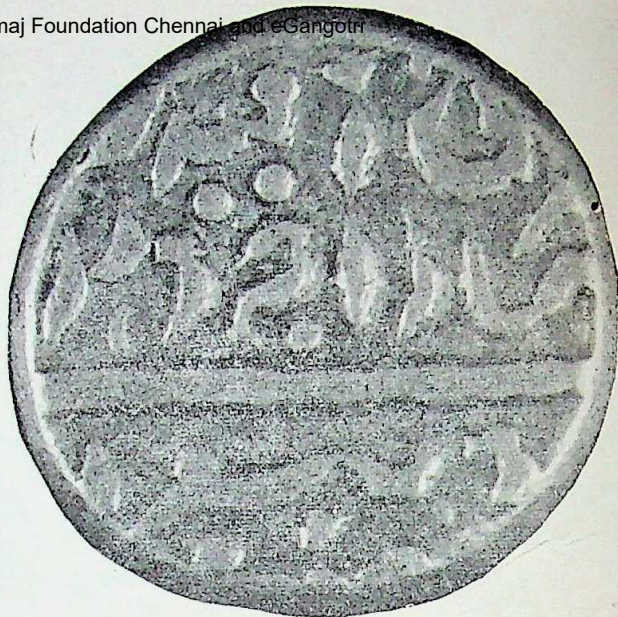


1-7 Copper coins from Elichpur, 8 A Copper coin of Burhan Nizam Shah I, 9-10 Coins from Kutch State, 11 Coin of Sultan Abdulla of Qutub Shahi, 12-14 Coins of Sultan Shamsuddin Ahmad Shah of Bengal





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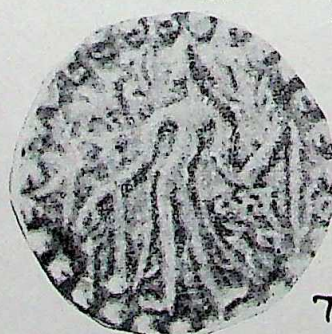
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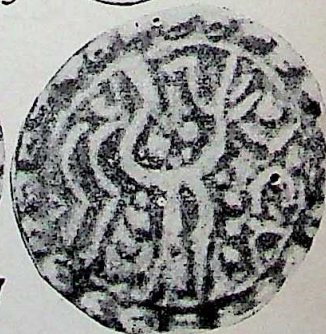
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1 A Copper coin of Jedhpur State, 2 A Copper Token from South India, 3-6 Four New E. I. C. Tokens, 7 So-called Gold coin of Naladeva  
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar





1-3 Coins attributed to Bappa, 4, 5, 7 Yadava coins, 6 & 6.A Coins of Sangram Shah, 8-10 Coins of Rana Sangram, 11-13 Copper coinage of Pragmalji II of Kutch

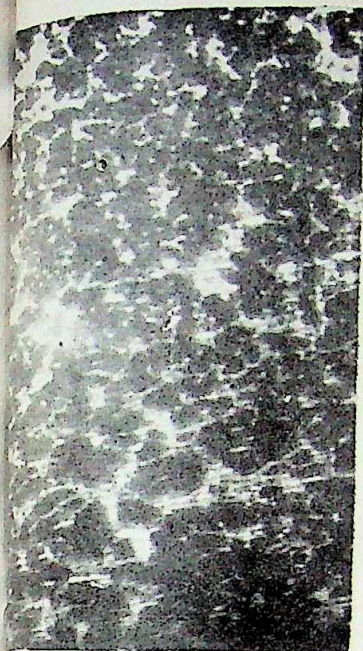




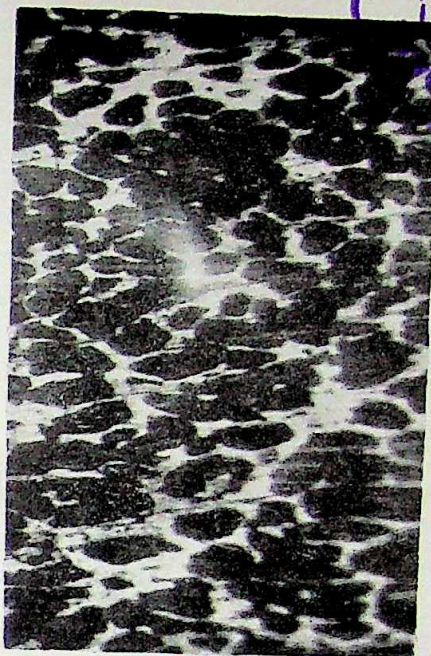
1-4 Coins of Pragmalji of Kutch, 5-10 Gupta silver coins,

11-17 Copper coins Hoard from Akharpur.  
CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

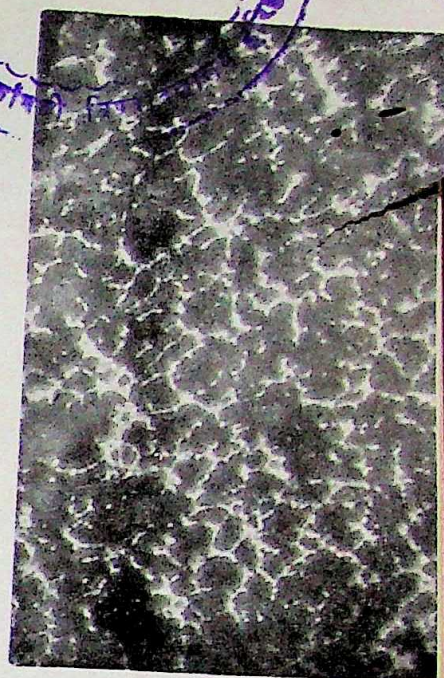




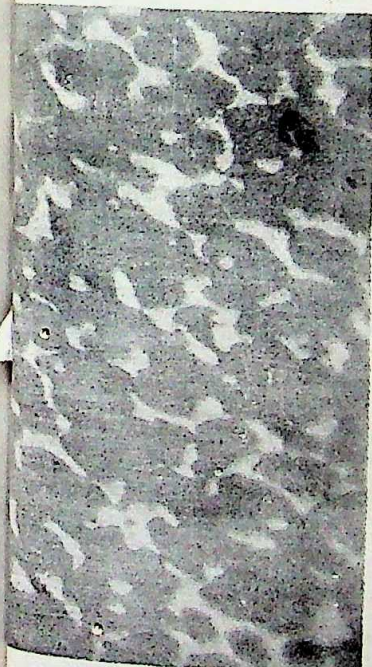
a. Coin No. 1 at 200x



b. Coin No. No. 2 at 100x



c. Coin No. 3 at 100x



d. Coin No. 4 at 100x



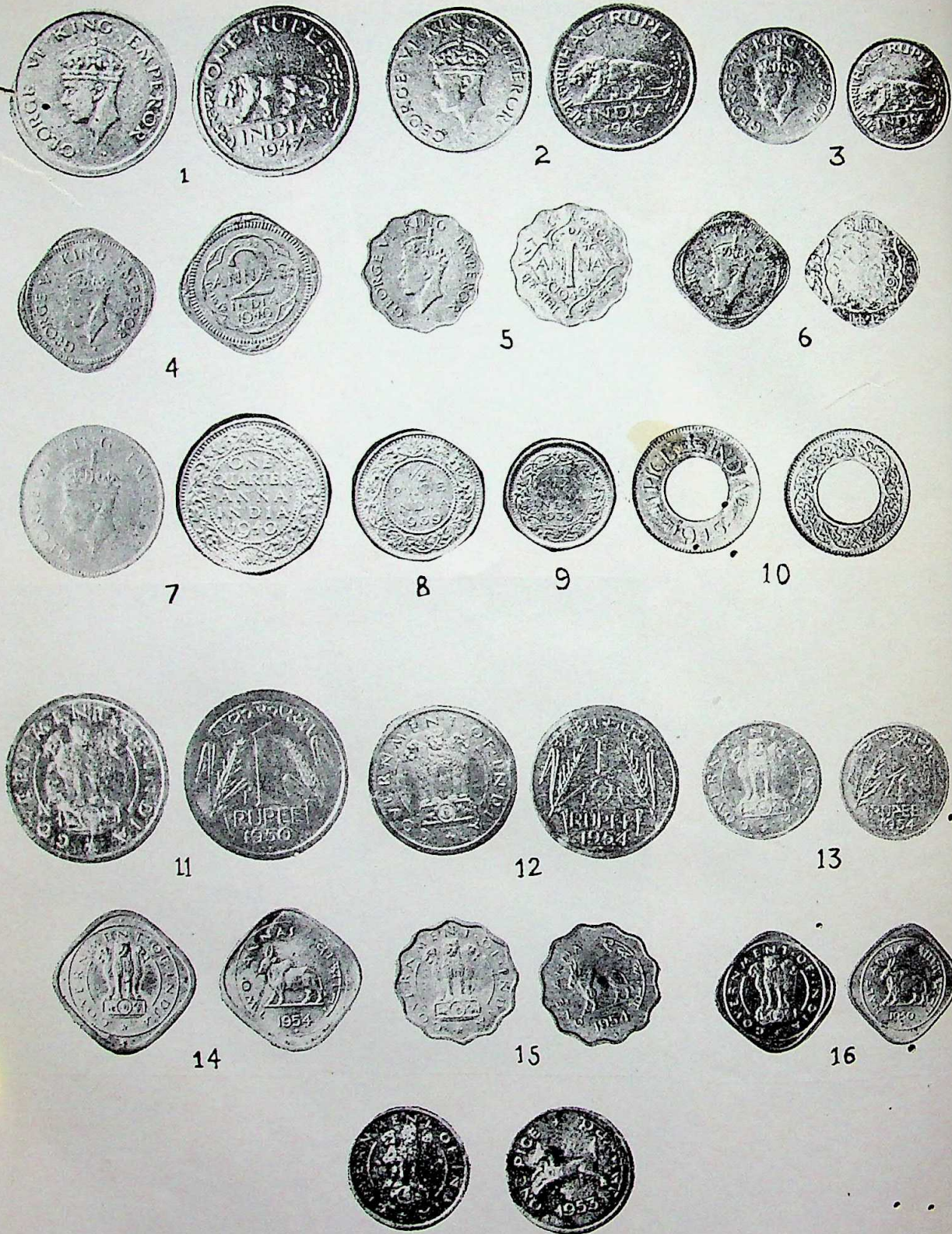
e. Coin No. 5 at 200x



f. Coin No. 6 at 100x

Photomicrograph of Gupta Silver coinage









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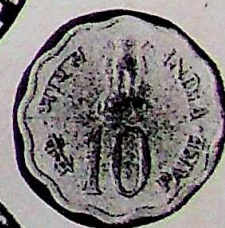
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